

# The INNIS HERALD

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ESTABLISHED 1965.

## JACKIE SAYS:

"If I lived in Toronto I'd bowl  
at Hazelton Lanes"



Summer Reading Issue



James R. - view from the top! Where does that put Kathleen?

Do you have a problem with the half-life of the iodine in your thyroid gland? Want to talk it over? Call the U. of T. Sexual Education Center - they are not into kinky sex but can turn you on to any Harnsburg tourists who just might be passing through.

Ken is into vegetables. Fresh vegetables, that is! (lettuce be friends!)

French speaking province would like to sellout to largest American bidder - purpose - to start civil war. Money an asset.

Gay female undergrad, tall attractive Pisses, with large wart over left nostril, one under right armpit also on sole of left foot and three on back of head, seeks obscene telephone pal.

Summer housing available in student coop, rooms for men and women. Reduced rent in exchange for help in the basement lab, guarding volunteer subjects or looking out for the cops.

Who around the I.C.S.S. office has sworn off women? (and nobody's complaining) Don't want to mention any names, but his initials are L.E. Marcus!

Large western province with view of Pacific wishes to sellout to American interests at right price. Firm. No experience. We train. Some camera knowledge required.

Wendy is into facts and figures especially since she's got a new boyfriend!

Bilingual undergrad male with customized tricycle wishes to meet other tricycle buffs (training wheels optional) to form on campus Joe Clark fan club. Bring finger paints. I know the guy with the mini bricks and you can't have them yaahh! So there.

Ticky says there are some Innisites. Then there are the Pharmaceuticals! Wreckreational Pharmaceuticals, that is.

When asked what he wanted to be when he grew up, Arnie replied: Bent!

In an elaborate ceremony held recently, Jim Radcliffe was made Fuzz number 2, or as he is better known, the Prince of Whales.

Girl, live-in for babysitting and light housekeeping, in fact bring a friend. Steady work, no ex nesc. Box 491 station A

Large, stupid oil producing province wishes to sellout to American bidder Box \$\$\$ Bottom Line, Alberta.

Daycare, mothers other little helper, is available on this campus in this Year of the Child. A special seminar is being held April 17-21 at Innis Town Hall to discuss post natal abortion techniques such as daycare, crib death, and child beating with guest speaker Hans Flashinstrasse the author of 'Blow Me'. Lawyer Roger Doit will deliver a paper on the legal separation rights of children and the new right of children not to have parents. For more information call 978-3977

Eli Marcus - Who me? I'm never horny. I'm sexless!

Black Polish Speaking Anglican gays left leaning, forming rights group - call 978 3977. Free placement assistance.

Wishing to have not too vield relationship with gentleman student. Am fifty-vun butg am lookink less. Would likeink perhaps quivet caucasian male Intrested in outdoors, skilngk, schnapps, canoeing, camping, nature also likeinkg tennis, classical music. Goot times Charlie I think you are callink it him. Not too vield remember! Sinceres only - Box 114 Stn F - Thankink You

Success without college. Grow old and live in Rochdale. Keep your job and learn in spare time. Sign up for Tony O'Donohue's complete course in flower arranging. Hearing and vision an asset.

We don't want to say Joe is hairy, but every morning he gets up and shaves his feet.

Jim Green is getting his major in bridge playing and a minor in Mr. Shower!

Dog, small and lost, with dirty paws answers to one of two names 'bicycle rack' or 'fire hazard' if found please stay clear. Please. This is important.

Phoney, pampered upper middle class chick wishes to meet other phoney, pampered upper middle class chicks-purpose-to form Margaret Trudeau fan club.

Tell us Mike, if you had to do it all over again would you still fall in love with yourself?

Sublime gent in mid 20's needs ride to Ridiculous Ont. purpose - to form Ed Broadbent fan club. Study at home. All books supplied.

In the words of Suzanne (life is a gas) Hunt: Belch, belch. One.. Two.. Three ..Testing, testing!

Our last word comes from Randi and Josie: Bi Bi!

Dan can't wait for this edition of the Herald since he's run out of papers!

## if i lived in toronto i would bowl at hazelton lanes

no buttons, no seams, no fabric, it is apparel for the senses makes your face behave it moisturizes where your skin is dry admired around the world celebrate yourself twice a day allergy tested and fragrance free the pulse beat of night black spirit nobody can show you India hidden bazaars fill in the coupon or call chocolate, creamy linetamer I like to look good life is beautiful and so am I the best is always better unmistakably it delivers all the satisfaction try the solution to make a woman feel beautiful bring out what is beautiful in her ivory, blush, white B & C cups matching bikini or string in tobacco or ivory or scarlet/ivory doing the disco scene or candlelight supper totally seductive supple brown suede french jeans make so little say so much its absolutely me. I'll have a fit! how often have you sprayed and played? there's no such thing as 'impossible hair' leaving home was never more fashionable. april's automatic arm a special fabric softener stops static cling. beauty mark help your skin maintain its youthful glow and supple texture. it contains a non abrasive moisturizer pure natural oils when there is nothing between you and everybody but your swimsuit well there you are for all the world wanting to pee ar bum! tons of i am your master i am your master

and what the would be is only their loose fitting isn't it and does it for your psyche and here psyche auk come on boy sure off yer slave the red and blue you always wanted toby in a swimsuit made by gar look for the gartag next time you charge head long pushed by a fem lee air thats known ahh... to pass alone, there is no cents to it. can it? and you've snipped warts. well is de da. the legs have it two to one slit skirts and strip sandals and in the third stall saliva tests OX 439 3607 and no roll on! close isn't it meter maid? but you can save on this conditioner. mod exclusive lousome T bar snowsuit foxtail fur salon in chicago oh rats! Joan, call Wood at before he... what abortion? the hers only flab-fighter so compact it fits in a corridor of your suitcase 433 flabby thighs, tubby tummys, saggy bosoms get rid of that underarm dangle dangle before you trip over it Ontres add 7 per cent. That 7 per cent! what do you now well here's how to grow them indoors. impress friends and influence people why risk stains on clothes you love pan lee she'll dream for those other days fat that cuts cholesterol, drinks that save lives, head start on smoke stopping and lung alert lead a more colourful life why apologize when you are not to blame TimeX off to the temple a leather setting. its a scandal. the jewel of eyewear. thicker, silkier new length and thickness nobody out-lashes mayballine rainwater blown under my hood knew I was doing my motor good sensibly piced I am woman

you can see why so help firm your derriere you have to run the start of something small begins with a single stoop after all a map's eagerness to be accomodating can fade quickly once he dons a wallers uniform continued rage 299 for once in your life, live! double occupancy sea booklet seven days and six nights diamonds is for now elegance and ease spend a minute with a butterfly visit with your hairstylist why not change your life for something better don't give up taste for low numbers exciting, fortunate secret anxious growing get involved cheerful prospects now simulated opportunities inpersult the reason: enriched flavor tobacco if your ruler mars, enters water sign Cancer, emotional satisfactions of all sorts become yours be a little more ruthless in persult of your goals? Health/ prospers Money/ unsettled Love:unsettled Money:unsettled the worlds most discriminating men have known for years! that lasting beauty begins at home, with Ero Laszio skincare clean healthy looking skin starts here. my skin got dry this winter. I've heard that raw eggs make a good shampoo I'd like to do something different with my hair you make quite a pair.

It's a totally pampering experience what does fashion mean to you? quick - caught moments alone? the kind of jacket that could become a standby? or the Women of say 'What to wear with what?' Horrors! But you say goodbye to those smelly messy ointments and creams Anna anna? Oh very unbashful It's not just something you wear It's something you are.

theres a fridge on the note much of the talk had been centered around P.A. but she insisted after Sundays loss PA's deflection had not affected their play and Sullivan was going to try and talk him out of it. couldn't be done. you bleep bleep we want PA they yelled result: 4 to 1 parlors his left knee acted up. strong pass rush and thats supposed to be me doing that! if he stays in the pocket he gets killed is that any good? he just ran out of real estate still up on the pulpit was Sullivan maybe, then again, maybe not. double tight ends. everybody's doing it for themselves we're human beings it was a boot leg roll and Jimmy Dore has a horse called oil barge in the fourth but he still rides the bushes on weekends. photo finish. the spirit of the czar lives on. Returning Sunday: weekend walkabout, and they didn't sacrifice a thing after receiving a record 6 technicals in one game and a 1000 dollar fine he tried to soften his approach. wide stripe glass belted tires rack-and-pinion steering R12345 overdrive His last official radio contact was with a French radio station thick, mutton chop sideburns. an Ahab like mystique we dont make claims we cant live up to.



# IN THE CAGE

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PART TWO

## "The Imprisonment of Ezra Pound"

BY BRUCE W. POWE

Washington: go along Pennsylvania Avenue, past government buildings, monuments, and slums, up to a red-bricked gate, through to a massive building, like a medieval fortress, St. Elizabeths insane asylum. Go up the road to the office in the centre building: white-cloaked attendants mark your name and direct you: visiting hours are from two until four. Continue up the spiral staircase: at the top of the stairs is a huge door: knock, and you are admitted to the Chestnut Ward.

A scream: the mad: in bathrobes, in drab prison garb with oversized shoes: staring, muttering, watching television: some crawl on all fours, some stand on chairs and howl, most are so tranquilized that they sit, catatonic.

There is a screen on the left which separates an eight by ten cubicle from the rest of the ward. It is strewn with papers, trampled books, pencils, files, trunks, paintings, jars filled with candy and tea. This is the residence of Ezra Pound, poet. Visitors are welcome.

You can go outside. There is a park area where, on warm days, the patients are permitted to wander. Quickly, Pound and his wife Dorothy pick up papers, tea, and books, and bustle outside. In the park, under the trees, blue-jays career. Summer chairs are placed under an oak tree. Sun, wind; sit down: relax: talk. Inmates shuffle and stare in the distance. Pound slouches in his chair and speaks. All is spontaneous: there may be a reading of *The Cantos*, or a rapid monologue, full of remembrance and insight.

In February 1947 Ezra Pound was transferred from the criminal lunatic ward, Howard Hall, where he had been in solitary confinement for a year, to the more "congenial" Chestnut Ward. He was given a cubicle: he could move around, though he was not allowed to leave the hospital grounds. Visitors were permitted: his wife was close by: he could write and have his work published. However, even more remarkable was the way in which Pound magically transformed the Chestnut Ward of "St. Liz", as he called it, into a cultural centre:

"an intellectual and emotional complex in an instant of time..."

"a radiant node or cluster...from which, and through which, and into which, ideas are constantly rushing..."

Again the ringmaster, he made "St. Liz" a vortex; but only, of course, for two hours a day.

And they came: the poets, writers, professors, and students, the cranks and the curious, to talk and to listen. The list of visitors is a virtual who's-who of twentieth century letters; yet few who were attracted to that centre have commented on the ironic fact that the "St. Liz" vortex was a madhouse...

(Screen: empty.)

(Fade in: St. Elizabeths.)

(Images: building, inmates, ward, Pound.)

(Enter.)

One of the first was Charles Olson.

"...Olson saved my life," Pound said; and Olson responded with a poem:

"So Pound, you have found the gallows you with your thumb at your nose the word in your mouth dirty, and otherwise.

They'll cant your body, canto maker. Sudden, and your freckled neck will break

as others, nameless, broke..."

A comment:

"His conversation (at 'St. Liz'), as so much of *The Cantos*, is recall, stories of Picabia, Yeats, Fordie, Forbenius, Hauptmann, of intelligent men, and is as good as you can get..."

And a book: *Charles Olson and Ezra Pound: An Encounter at St. Elizabeths*.

Then E. E. Cummings, who was suddenly struck with an eerie sense of déjà-vu, for he had been imprisoned in France in 1917, an experience which he described in *The Enormous Room*. The sound of the huge metal door clanging shut behind him as he entered the ward at "St. Liz" gave him, he said, more of a fright than anything that had happened since 1917...

And Thornton Wilder arrived with Robert Lowell and Allan Tate, and commented:

And Marianne Moore (poet) came, bringing Pound candy and peanuts:

"It's good of you to come to see him," a guard said to her at the door.

"Good--" she replied, "you have no idea how helpful he's been, what he's done for me, and many other people. It's the least I can do."

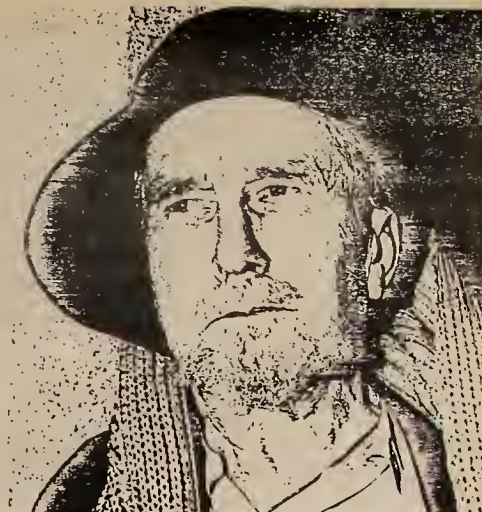
"You have no idea what a great help he is with the other patients," the guard responded. "He seems to have an intuition about them. He even reads to them sometimes...poetry...at night...it works wonders...I'll tell you," he guard whispered, "he even writes poems for me...for my girlfriend...I know a professional when I see one..."

Miss Moore said of her visit that:

"Pound talked brilliantly--though his words were so full of allusions, were so rapid, that I didn't like to trouble him for explanations...So I just listened."

Then William Carlos Williams, poet, essayist, novelist, and pediatrician. He was at that time the resident consultant in poetry at the Library of Congress. At "St. Liz", he and Pound sat outside, under the trees, where Pound proceeded to talk his ear off.

"He hadn't changed...all I could do," said Dr. Williams, "was listen..."



Pound outside the courthouse after dismissal of the indictment, April 18, 1958 (Wide World)

From Toronto, Marshall McLuhan arrived with Hugh Kenner, first in 1949, again in 1953. On the first occasion they discussed poetry, economics and the London vortex of the early twentieth century. Dr. McLuhan says of his meeting that

"I found him to be perfectly natural and normal...not at all a nut..." And comments that as they talked, one patient--a microbiophobe--pushed a dust sweeper around and under the chairs. Pound, McLuhan, and Kenner were forced to hold their legs aloft, while the microbiophobe frantically swept the floor beneath them.

It is also worth noting that Dr. McLuhan said:

"...Eliot...Pound and Joyce...opened the doors of perception on the poetic process, and its role in adjusting the reader to the contemporary world...My study of media began and remains rooted in the work of these men..."

And Hugh Kenner would make other visits to "St. Liz", and write one of the first major studies of Pound's poetry in 1951.

In 1949 The Pisan Cantos were awarded the first Bollingen Prize for Poetry. A furor erupted: furious editorials were penned in the popular press charging that the judges -- W. H. Auden, T. S. Eliot, Conrad Aiken, and Robert Penn Warren, among others -- were awarding the prize to a madman, a traitor, an anti-semitic, a Fascist. The judges responded:

"The Fellows are aware that objections may be made to awarding the prize to a man situated as is Mr. Pound. In their view, however, the possibility of such objections did not alter the responsibility assumed by the Jury of Selection...To permit other considerations than that of poetry achievement to sway the decision would destroy the significance of the award and would in principle deny the validity of that objective perception of value on which civilized society must rest..."

Meanwhile, at "St. Liz", Louis Zukofsky poet, author of *A*, appeared with his wife and ten year old son--a child prodigy on the violin. Outside, on the lawn, with the adults sitting in wooden chairs, the birds swirling and twittering, the boy played Bach, Corelli, and Pound's *Canto LXXXV*, the musical *Canto*...

On another occasion, Pound recorded his voice for Casdmon Records. He read *Contos* into a tape recorder; but insisted that the records not be released until he himself was released.

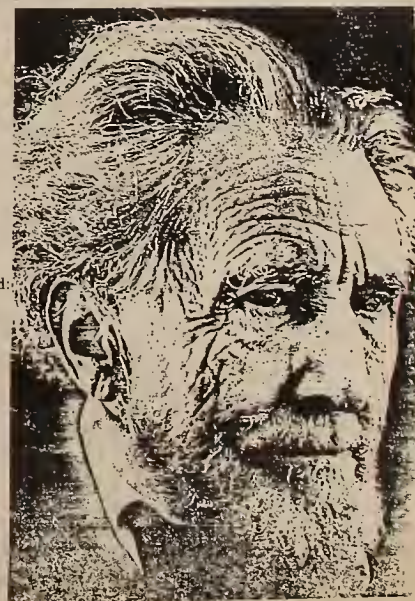
"Bird in cage does not sing," he said. And he wrote at "St. Liz": *The Chinese Odes*, a version of Sophocles' *Women of Trachis*, *The Rock Drill Cantos*, published in 1955. *The Rock-Drill Cantos* are visionary poems, about growth, renaissance. There are few direct references to the insane asylum, unlike the obviously autobiographical *Pisan Cantos*. There is an air of escape in *Rock-Drill*, quick

Thus the poet caged

it is one of the

central myths of

modernity'





moments of transcension centred in an understanding of the suffering of his life:

"Le Paradis n'est pas artificiel  
but is jagged,

For a flash, for an hour. then agony,

Hilary stumbles, but the Divine Mind is abundant  
unceasing

#### Improvisator

Omniforms  
unstill"

(Canto XCII)

He might have recalled other artists who had spent time in prisons: Tasso, Raleigh, Cervantes, Bunyan; and those called mad: Dante, Blake, Verlaine: yet he wrote:

"A man's paradise is his good nature"

(Canto XCIII)

Ernest Hemingway, a close friend ("Hem" had taught Pound how to fence in Paris in the 20's), never visited the poet at "St. Liz", but wrote in Time Magazine that:

"Ezra Pound is a great poet, and whatever he did he has been punished greatly and I believe should be freed to go and write poems in Italy where he is loved and understood. He was master of T. S. Eliot. Eliot is a winner of the Nobel Prize. I believe it might well have gone to Pound. There is a school of thought in America, which, if encouraged far enough, could believe that a man should be punished for a simple error against conformity of being a poet. Dante, by these standards, could well have spent his life in St. Elizabeths Hospital for errors in judgement and of pride."

Archibald MacLeish, poet ("A poem should not mean/But be"), playwright, and politician, was a frequent visitor, and wrote in 1956 in The New York Times that:

"Not everyone has seen Pound in the long, dim corridor inhabited by the ghosts of men who cannot be still, or who can be still too long...When a conscious mind capable of the most complete human awareness is incarcerated among minds which are not conscious and cannot be aware, the enforced association produces a horror which is not relieved by the patience and kindness of the man who suffers it. You can carry the horror away with you like the smell of the ward in your clothes..."

There were others: Robert Frost, Conrad Aiken, Katherine Anne Porter (at work on *Ship of Fools*), Edith Hamilton, and T. S. Eliot, arriving to talk

"where the dead walked  
and the living were made of cardboard"

(Canto CXV)

Of all his friendships, Pound valued Eliot's the most. "There is always a core of solid sense in Mr. Eliot's talk," he said. Yet it is hard to imagine a more ironic scene than that of these two great poets conferring in the insane asylum. What could they have said?

Perhaps Eliot remembered he had written *The Waste Land* in an insane asylum in Switzerland while recuperating from a nervous breakdown ("By the waters of Leman I sat down and wept..."); or recalled his marriage with the fragile Vivienne, who had suffered a series of breakdowns, changing their home into a neurotic cage ("My nerves are bad to-night. Yes, bad. Stay with me. Speak to me...") As Eliot had written in *The Waste Land*:

"...I have heard the key

Turn in the door once and turn once only

We think of the key, each in his prison  
thinking of the key, each confirms a prison.

Vivienne entered a mental home in 1947; and died there several years later.

Perhaps they discussed their work together: how Pound helped to get Eliot's "Love Song of J. Alfred Prufrock" published, and had edited and transfor-

med *The Waste Land* from a meditative poem, a cry from the dark night of the soul, into a tight unit, an ingenious mask (masque) of fragments, echos, and quotations. They might have discussed their divergences; Eliot into Christianity, conservative politics, the Nobel Prize, and the public Possum; Pound into economics, the unread *Cantos*, "treason", and St. Elizabeths. As Eliot once said:

"There is no way out. There never is. The compensations for being a poet are grossly exaggerated; and they dwindle as one comes older, and the shadows lengthen and the solitude becomes harder to endure."

It is likely that in his three visits to "St. Liz" T. S. Eliot said little of importance to Pound, or Pound to him. There is no record of their conversation.

(Exit.)

(Image: inmates: drooling, howling: wide eyes: white walls: doctors, nurses: iron gates closing.)

(Image: old man in a chair: magnet: magus: slouching: silent.)

(Fade out.)

(screen: black.)

Outside St. Elizabeths forces were gathering to help spring Pound from his cage.

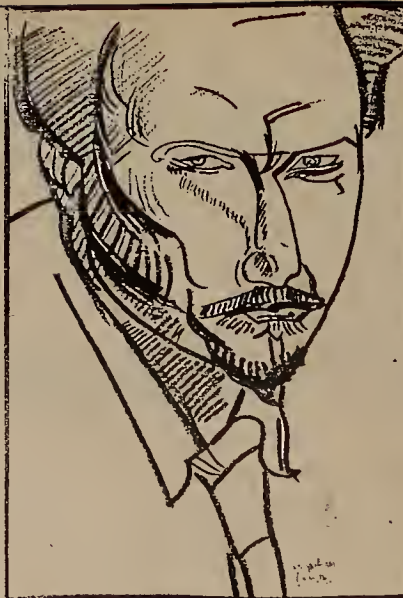
In 1958, a motion was filed in the United States District Court in Washington for the dismissal of the thirteen year old indictment against Ezra Pound. Dr. Overholser, the superintendent of the asylum, wrote a supporting letter. Robert Frost, Eliot, Hemingway, and MacLeish wrote a joint letter. A few months later Pound was pronounced "Incurably insane," and "in the interest of justice," the indictment was dropped.

He left St. Elizabeths that day.

Pound visited friends in Washington, then Williams in Rutherford, then on to Wyncote and the house he grew up in, finally to New York, and the sea. He left America in June 1959, on the Italian liner Cristoforo Colombo. On his arrival in Naples he gave a Fascist salute, and when asked by reporters to describe his experience he replied: "All America is an insane asylum..."

Which is to say, Pound's incarceration was metaphorical. When he wrote in 1934 that the poet was "the antenna of the race," he could not have foreseen that he was to suffer the madness of the modern era, that he would live the dislocation and the frantic rhythm of the twentieth century. That in a post-World War Two society, a world dedicated to rebuilding the ruins of a culture uprooted by global conflict, the holocaust, the Atomic bomb, and the cold war, in a sudden spectacular affluence, Ezra Pound could be imprisoned in an insane asylum is an indication that his words were unheard. The post-modern culture was inhabited by shades vaguely remembering, like early Christians after the fall of Rome, something called "culture." A memory had been shattered; a void had begun: the art of Samuel Beckett loomed. Pound had heralded "modernism": now his imprisonment heralded the isolation and the obsolescence of poetry. Put a poet in an insane asylum and you emphasize the fact that what he says has no effect, i.e. he is no longer responsible for his actions... And Pound was released into a world that was rapidly consigning poetry to "specialism" and the University.

His return to Italy in 1959 was to be his last exile. He went on to finish *The Cantos*: he went to find his "paradiso terrestre." He lived first in Schloss Brunnenberg in the Italian Alps, a twelfth century castle, with his daughter, Mary de Rachewiltz. In a tower, he worked: he meditated on melody time, rhythm, sound: he played his clavichord: he said *The Cantos* would end with everything caught up in music. But his health began to deteriorate; and all that issued was the slow retreat, the growing sense of inadequacy.



"Portrait of Pound by Wyndham Lewis (Humanities Research Center, University of Texas)

He entered silence, as if he were listening to something else, inside. He seemed to be asking himself: "why write? What are words in the face of nature? Can poetry reach anybody, anything?"

He still received guests at the castle -- Robert Lowell and Robert Fitzgeralds -- and wrote self-deprecating letters to friends. In a letter to MacLeish he said:

"Forgive me for about 80 per cent of the violent things I have said...violent language is an error...I am broken by not being able to get any serious answer..."

Pound entered clinics in Rome for operations on his eyes; then summers were spent in Sant' Ambrosio, above Rapallo; then Venice.

*The Cantos* continued -- Thrones, Cantos 69 to 109, published in 1959 -- but the poem had already begun to shatter. The last pages are like notes, aphoristic, disordered, as if waiting to be finished and gathered into a larger work. When published in 1969 they were entitled, appropriately, "Drafts and Fragments." They are summations, revealing historical and mythical presences, and simultaneously, an awareness of the flux of existence:

"Yet to walk with Mozart, Agassiz and Linnaeus  
'neath overhanging air under sun heat  
Here take thy mind's space  
And to this garden, Marcella, ever

seeking by petal  
by leaf-vein  
out of dark, and toward half-light"  
(Canto CXIII).

He reflects on the processes of time and nature and the human relation to the cycles of change;

"...and to know beauty and death and

despair  
and to think that what has been shall be,  
flowing, ever unstill."  
(Canto CXIII).

And contemplates the aim of *The Cantos*, to "make it new", to recover whatever the mind has known, to commune with the past, in this oscillating dialogue with himself:

"The gods have not returned. They  
have never left us."  
They have not returned."  
(Canto CXIII).

And:  
"Out of dark, thou, Father Helios,

leadest,

but the mind as Ixion, unstill, everturing."

(Canto CXIII).

He wonders: what has been the point of this mental arc that reaches from Homer and the underworld in Canto I through to this present?

"To make Comos-  
To achieve the possible-  
But the record

the palimpsest-  
a little light  
in great darkness."  
(Canto CXIII)...

The world as a book, the book as a world; Dante's vision in Paradise:

"In that abyss I saw how love held bound  
Into one volume all the leaves whose  
flight

Is scattered through all the universe

around..."(Paradise, Canto XXXIII).  
As *The Cantos* wind down, like a vortex losing energy, Pound writes of his perception of the whole work, and his inability to end it:

"I have brought the great ball of crystal;  
who can lift it?  
Can you enter the great acorn of light?  
But the beauty is not the madness  
Tho' my errors and wrecks lie about me.  
And I am not a demi-god  
I cannot make it all cohere."  
(Canto CXVI).

These lines signify the acceptance of silence: the silence is both otherworldly, mystical, the uncanny calm of the seer, and realistic, a recognition of the limitations of language. Yet this inability to end the poem reflected Pound's failure to make sense of his turbulent life:

"Charity I have had sometimes,  
I cannot make it flow thru."  
(Canto CXVI).

And all that remains are the ruins, the fragments:

"That I lost my centre  
fighting the world.  
The dreams clash  
and are shattered."  
(Canto CXVII).

Death is the end, the last silence, where words must inevitably fail:

"Milkweed the sustenance  
as to enter arcanum."  
(Canto CXVII).

"Arcanum": the hidden: the ark to be opened: Odysseus entering the underworld. *The Cantos* had begun with a visit to the regions of the dead: now Pound prepares himself for the last entrance.

Finally, as if over his shoulder to the



reader, he gives a farewell wish-maxim-prayer:

"To be men not destroyers."  
(Canto CXVII).

Ending with a confession and an admonition:

"I have tried to write Paradise  
Do not move

Let the wind speak  
that is paradise.

Let the Gods forgive what I  
have made

Let those I love try to forgive  
what I have made."  
(Canto CXX).

Still the teacher, still the moralist ("Do not move..."), but tempered with an awareness of the limitations of poetry, and a feeling of humility. Yet: "Let the wind speak... That is both the silence and live tradition: 'the best knowledge is in the air.'" Pound had written in "I Gather the Limbs of Osiris": the mind is wireless: to pick up the hidden currents: the age of Marconi: to break down old concepts of space/time: "that is paradise..."

But Pound, in a symbolic gesture,

pushed his life-work away, saying: "I botched it..." And in **Ezra Pound, The Last Rower**, C. David Heyman describes an incident in which Pound was asked by a journalist:

"Where are you living now?"

"In hell," he replied.

"Which hell?" the journalist asked.

Pound pressed his hands to his heart and said, softly,

"Here, here."

He soon found himself alone; Wyndham Lewis died in 1957, Hemingway in 1961, Cummings in 1962, Williams, crippled by multiple strokes, lived until 1963, Robert Frost in 1963, and in 1965, T. S. Eliot. Pound went to the service for Eliot at Westminster Abbey: a lone survivor. He wrote movingly of his old friend that:

"His was the true Dantescan voice -- not honoured enough... I had hoped to see him in Venice this year for the Dante commemoration... instead: Westminster Abbey. But later, on his own hearth, a flame tended, a presence felt..."

\* Let him rest in peace. I can only repeat but with the urgency of fifty years ago: **READ HIM.**"

With Eliot's death, Pound was the last of "the men of 1914." He commented: "With whom will I share a joke?"

He travelled: he went to Dublin to visit Yeats's wife (Yeats died in 1939), then to Zurich to Joyce's grave, where he was photographed exchanging glances with Joyce's statue: then back to Venice, where Allen Ginsberg came to visit.

The two poets sat together: Pound, still, silent, distant: his hair a white man, his face ravaged, his eyes flaring: at times fragile, near senile, at others, alive, words flashing, the image of King Lear: Ginsberg, exuberant, young, talkative, a man of the future/ Venice: decaying, damp, grey, smelling from the sewage in the canals. Ginsberg played a tape for Pound of a new poet-troubadour, Bob Dylan: the songs of a new era: "Like a Rolling Stone", "Desolation Row", "The Gates of Eden". Pound might have recalled, then, his own first meeting, as a brash young man, with the elder Yeats in London in 1908...

Suddenly he said:

"Anything I've done has been an accident. Any good has been spoiled by my

intentions, the preoccupation with irrelevant and stupid things. But the worst mistake I made was that stupid, suburban prejudice of anti-Semitism. All along, that spoiled everything."

He had forged his last cage: himself: In 'the silence: turned inward: locked in an impenetrable self-consciousness: 'I am noman, my name is noman,' he had written 20 years before at Pisa, translating from The Odyssey/

Yet those who visited him at the end called his silence great: the quiet of a seer.

He died in November, 1972, in his sleep, at the age of 87, in Venice, beside "canals, bridges, and house walls," "the forest of marble", "the stone Aphrodite", his city of self-exile, the city of water. He was buried on the burial island of San Michele, near the grave of Igor Stravinsky. The inscription on the stone reads, simply,

"EZRA POUND."

# HOLISTIC MASSAGE

She came to me in the early evening just as the golden sun was setting the western horizon ablaze in violet and red. The silvery moon was just beginning to rise but it was her probing gaze that caught my eyes. Two old friends from ages past, she touched my hand and we shared a laugh.

However hers was a painful laugh, followed by a moan. I held her closer, then she whispered in my ear: 'My back is aching. Can you do something for it to make it feel better? Maybe a massage?'

'Sure', I replied: 'that's what friends are for.'

I took a large soft terrycloth towel from the bath, returned to the living room and placed it on the couch.

'Please remove your blouse and lie down on your stomach. Get comfortable and I'll be right back.'

I leave to wash my hands and center my attention before beginning. While washing I breathe deeply and relax my body. I strive to become aware of the moment and let all considerations of past and future drift away.

When I return my friend is ready. The room is dimly lit with a candle flickering in the corner. There is a warm and comfortable feeling in the air.

Kneeling by her side I reach for the oil and pour a small amount on my hands. I then spread the oil on her back, shoulders and neck. When this is done my right hand comes to rest on the base of her spine and I place my left hand on the top of her head. This maneuver uses the principle of polarity to facilitate a flow of energy along the spine.

I tune my breathing to hers and begin to sense the current flowing between my hands which are already warm. A closeness is developing between us.

'Energy follows thought. Wherever you focus your attention your inner energies will follow. While I massage from the outside, I want you to massage with your thought energy from the inside. Your focussed awareness will help us identify areas of tension, and your conscious thought and relaxation can help eliminate it. Flow with the experience, but if your attention drifts, gently bring it back and focus on my hands.'

I move my hands just to the top of the buttocks, the starting position for the back massage.

Now we are relaxed, centered, and focused on the same point in time, and space. I synchronize my breathing with hers and prepare to begin.

The first stroke is light and gentle. My hands move up her back, out over the shoulders, back toward the neck, up the neck, and finally I return down the spine to the starting position. As I inhale on the return stroke, I imagine energy entering my body and flowing to my physical center. The forward stroke occurs during the exhalation, and I can sense the energies

flowing from my center, down my arm, and into the body of my friend. I repeat this stroke approximately twelve times, gradually increasing the pressure with each stroke.

Communication, rhythm, and harmony are established during this first set of movements. I can feel her back warming, and the muscles are becoming more relaxed with each stroke. She is beginning to trust me as she becomes familiar with what is happening and what I am trying to do. I am beginning to feel a blending of our energies toward a common purpose. Feelings of joy rise within. The receiver has taken her first step.

As I progress toward the end of this first set of strokes, my mind is clear of thoughts and the massage starts happening on its own. My hands have become both a part of my friend's body, and an extension of myself.

The next set of strokes are circular and done with near-maximum pressure. This requires the rhythmic motion of my entire body. The rhythm projects my friend and me into a trance-like state. During this set I am looking for the muscle spasms which are the source of my friend's painful backache. The trapezius, latissimus and rhomboids feel very firm and are in varying states of contraction.

The best way to reduce spasm is by stroking the length of the muscle in the direction that the fibers run. Special attention in the form of stroking and kneading must be given along the entire length of the muscles.

Muscles become sore partly because of a build-up of waste products from muscle tension and contraction. One such product is lactic acid which can only be metabolized in the presence of oxygen. Thus the increased circulation resulting from massage produces an environment within the tissues which is conducive to healing.

My hands speak softly to the muscles and other tissues of her back, and they relax accordingly.

When I get to the shoulders, I knead them and give them extra attention. Most of life's tensions seem to settle in the shoulders, and it is a rare person who has soft, pain-free shoulder muscles. Next, I spend some time working on her neck and then slowly return to the bottom of the spine to begin the same strokes again.

This time I use a little more pressure and spend some time on the problem areas I have found. As the massage progresses, my hands continue to burn and pulsate. The distinction between my hands and her back is gone. My head is becoming light now, a very pleasant sensation. The massage flows on its own with less direction and less structured pattern than

before. Feelings of peace and contentment engulf me. It feels good to give a massage.

I clearly sense a blending of our energies. I can feel when my friend is with me and when she is drifting off. I know when she is in pain, and I also feel her contentment. All of this helps guide my movements and actions.

Next, I do more circular strokes and whatever else feels appropriate. As I work on the muscles, my hands communicate love and good feelings toward them. The muscles relax and allow the healing energy to pass freely.

The last set of strokes is identical to the first twelve, except that the pressure gradient gradually diminishes.

I am high and exploding with good feelings. As we breathe to the same cadences the energy flow increases to a peak. There is no thought, just peace and contentment. My ears are filled with an intense buzzing sound, and my normal vision is out of focus. I have no sense of time.

There are, without doubt, many levels of consciousness. Each level has its own characteristic feelings and perceptions. From the normal waking state, one can venture through different states of consciousness and use one's changing feelings and perceptions as guide posts along the way. They mark where one has been and where one is going. And when you have traveled the roads long enough, it becomes fairly easy to find your way around.

When I finish the last stroke, I gently remove the oil with a towel and leave the towel covering her back. My hands come to rest again on her sacrum and the top of her head. The energy flow between my hands is very strong at this point, enough to make my friend mention the sensation later.

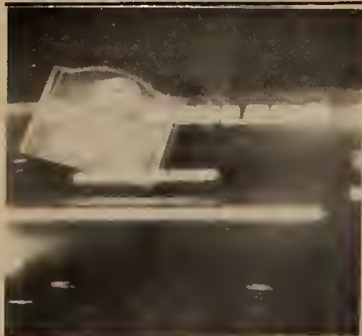
'Now move your focus of awareness within yourself and try to get a sense of your body image and of how your body feels in terms of size, shape, density, and symmetry. Sense how good your body feels. Take a few minutes to assimilate this experience, and when you are ready, you may get up and dress.'

I leave the room to wash up and focus on my own experience. I feel content, high, in harmony with myself. I close my eyes and attempt to refocus in time and space. There are feelings of happiness and joy. Through holistic massage, I have had a vivid spiritual experience, and I feel as though my soul has touched another.

Aristotle has said, 'A friend is like one soul in two bodies.' It is this sense of mutual concentration and shared purpose that separates the holistic approach from conventional massage.

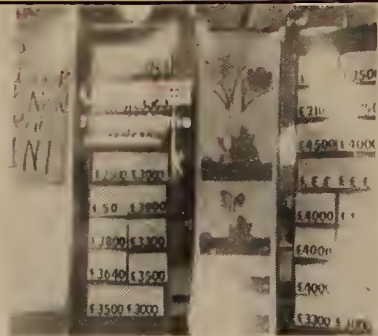
Tom Dempsey





Mike Edwards is an ex Innislie now in exile in England. He sends us these notes on contemporary English life.

Ealing Studios  
Latitude 50  
Longitude 5 F.A.  
Weather, Mild  
Weather, Mild  
21.2.79



# AS I SUSPECTED...

## TEA WITH QUEENIE

by Mike Edwards

So what's it to be the Innis Innis Hearld or the Innis Harold? Only if the H. I. Foundation promises you (us) tenure would I be content (with or without form).

Indeed I have a lot to say but every single word is SECRET and CONFIDENTIAL, so far I have not been considered a security risk here, as I was there. An organization called the Just Society was also in residence at 373 Huron, for a short time (summer 1970) I was the treasurer. So I can write a lot of things about this and that, have it published in Canada and rest assured that it won't END UP EITHER THROWN AWAY, OR IN A FILE MARKED M. E. in Whitehall. Good reading that paper.

I'm in the midst of an ideological crisis at the moment, and mm is gibberish I'm safe.

-30-

Arrived in London May 1, 1978, declared a holiday by the labour government. There are not too many statutory holidays, but many jobs have four weeks off. A pound may be worth two forty, but it doesn't buy much. My current salary is 65 gross, 15 goes to the government. The nominal tax rate is 33 per cent 19 pounds a week is tax free. Its mainly to pay for all the war debts and other assorted loans, war planes and corporation kick-backs. To go to work I pay out about 46p, one way, I come back slower, and thus cheaper. Its about three miles and I would bike it if my 60 pound bike were not stolen. It takes the same amount of time. It was an ordinary three speed. Food is expensive Cod and Chips 'to take away' is 70p. Beer is 38p for a 20 oz. pint, a bottle of cheap scotch is 4 pounds (its cheaper over there) cigs cost 55p and matches (wooden safety) cost 3p. West-end films run from 1 pound 60p to 2 pound 50p, Hamburger, chips and coffee cost 85p at Wimpeys, Rent is 9 pounds for a small room, outside bath, per week and can cost you more than 25 pounds a week for something decent. (I live in a squat and don't pay anything), Gasoline (petrol) is 85p a gallon and is supposed to go higher when they remove the road tax 50 pounds a year. So a pound is the same as a dollar in buying power, but why is it rated at \$2.30? Economics deserves some further study, wake up Harold and tell him to get back to work.

Anyway I'm doing alright. I work in a pinball warehouse, but the law is arranged here so that Pinball machines are the same as fruit machines and a pub manager needs a gambling licence to have one in the pub, however they have video games which are quite sophisticated (made by Atari, california, a division of Warner Brothers) and these are more prevalent than le pinz.

The company also wants to start marketing computer terminals called viewdata, which hooks into a system run by the post office, which also runs the telephones, on a call up basis, you put in 10p. (a super massive quarter) and get information from the Post Office, which in turn is rented out on indiscriminate basis, to any one who pays the price of storage, like an electronic newspaper.

They also have developed a pocket translator, you type a word and it gives the translation, queries the alternative meanings or plus filthy key phrases which read out like a marquee, the tower of oable returns, incidently why was it from bricks baked hard and held together with tar?

### IT'S THE BORDER THAT DIVIDES

If the working class of the Northern state is to grow strong it needs unity. And it is the border, not Republicanism as is sometimes argued, that divides the working class.

Loyalist, which is the ideology of the partitioned state, is a reactionary ideology which has grown strong, like fascism, in a period of retreat and defeat for the working class. It explicitly demands the continued sectarian division of Ireland. Republicanism, on the other hand, is a democratic and egalitarian tradition with a powerful socialist current that consistently calls for the unity of workers against capitalism and imperialism. Nothing could be less true than to see these two traditions as rival sectarianisms, or Republicanism as the mirror image of loyalism.



### PROTESTANT FEARS

Yet it is just this idea that is used to stir up Protestant fears about a united Ireland. They fear that an Irish state might behave towards them as they have always behaved towards their own minority. This lies behind the emotive arguments that the Protestants would be "driven into the sea" by a united Ireland. In fact the Protestant minority in the South has never suffered discrimination or state harassment in the same way as the Northern Catholics and there is no reason why Northern Protestants should suffer this way in a united Ireland. Republicanism doesn't call for sudden, forced amalgamation of the existing Northern and Southern states. What they do argue is that until the historical divide is removed there can be no solution and no unity against the interests of British and multinational capital which exploits Ireland both North and South.

### TOWARDS UNITY

A Protestant majority in the Northern state exists. But it is an artificial and reactionary creation. The loyalist workers cannot be won away from reaction unless they are won away from support for the reactionary state and the reactionary class alliance which it embodies. The future struggle is to convince Protestant workers that their interests lie with those of all other Irish workers and not with their own bosses and British capital. The withdrawal of British troops will contribute to this, but the transformation will take a long time. No-one pretends it will be easy.

Literature Collective

by Leon Trotsky

Leon, Leon, where 've ya been  
I've bin to London to see the queen  
Leon, Leon, what did you there?  
I offered her a joint and said 'what's the story?'

And she said, we're in quile a state  
Precsely said I.  
And where have you been  
I was in Canada for twenty years  
Such a long time  
I learned a few things, got drunk, had an argument,  
broke my glasses,

and... like that  
Oh a rough sort of place eh?  
We stand on guard for thee  
Who me?  
Yez  
What for?  
The Yanks ma'am, they want to democratize the empire.

And?  
The montreal canadiens won't let them.  
So everthings alright, over there?  
Bosoms, bums and Beer bellies -  
A virulent Police Force  
A thin Blue line  
that puts an edge on the louisiana leviathan -  
A fearful foe, a sleeping dog, the western hero -  
Deadly but dull -  
Quite Servacious.  
Glad to hear it, what else have you to offer us, in this time of peril.

Well, you know that 'on the beaches' speak of Churchill  
Was that before or after the 'iron curtain in trieste' one?  
Before?  
Ah, I was young at the time  
Well it was a bunch of codswallup  
Really, was there not a pending invasion?  
Na, the germans would have got lost, the real reason for world war two wasn't anything like that, the germans were after our tea and sugar and british rail wouldn't stand for it, they needed it as a back up in case the coal miners went on strike  
You've been talking to Harold Innis again. you'll have to be a little more clear or its off with your head  
Well the british empire needed drugs to keep going.  
The  
Yanks needed it too but wouldn't pay the tax, so they switched to coffee and lined up the cuban sugar concession.  
But the germans didn't have anything, they didn't have any tea so they began to march toward india. And that's when the shit hit the fan (so to speak)  
So sugar is a drug?  
Yes but I have the antidote.  
What is it.  
Bogart!



# PQ to you

To The Editor,

Early January 1978 in the intimate coach house known as the Centre for Culture and Technology buried within the University of Toronto complex, I attended one of Marshall McLuhan's Monday night seminars. The Prime Minister of Canada was a surprise guest. Plunging into a discussion on Canadian unity, Mr. Trudeau asked if there was a map available to illustrate a point he was making concerning the country's regional diversity. Prof. McLuhan was doing research on the functions of the bicameral chambers of the brain and kindly offered a map of the two hemispheres. Trudeau replied, 'brains are no good in politics'.

With the release of the recent Pepin-Robarts task force report, this is an ideal opportunity to examine the government's unity approach and their ongoing attempt to apply brains to politics. 'Brains' employ the basic tenants of reason and are constantly being used by decision makers endeavouring to solve the country's problems. Inherent in the working of politicians there is a tendency to see problems as they directly translate into laws. Legislators view the world from a rational perspective attempting to apply legal remedies to social maladies.

Given the premise that Canada is made up of two major linguistic solitudes (27 per cent of the population being French speaking) and that the function of the government is to make each group comfortable in the Canadian mosaic, protecting cultural and linguistic rights - the Trudeau

administration deduced a formula for national unity based on a program of language equality. It seems logical to assume that people will feel at home in a country where the national government serves its citizens in the language they speak.

Ensuring the dignity of each official language is a necessary but not sufficient condition for the realization of Canadian unity. While various groups may 'feel at home' in the country, this is not to say that a solidarity exists. The perceived implications of the federal policy of bilingualism has mobilized deep set feelings. Many Westerners came to the conclusion that the government was attempting to jam French down their respective throats. French Canadians saw language policy as not being strong enough to preserve linguistic rights. The implementation of the reforms has succeeded in an 'us vs. them' syndrome contributing to a further negation of the principles underlying a renewed, more coherent federalism. One wonders whether the mere introduction of a bilingualism policy, with all its noble intentions has not succeeded in dividing Canada in order to unify it?

From a political perspective, language is one dimension of the national unity issue that can be dealt with through federal policy. But using language equality as a means to seek out a Canadian solidarity was never seriously workable. One can not legislate unity. A Canadian identity

will not be created through an act of parliament. Anglo perception that Quebec is getting more than their fair share out of Confederation can not be rearranged by the appointment of a task force. French Canadian resentment towards more than a century of economic domination by Montreal's English speaking business community will not be reconciled by a crusading Royal Commission. There reaches a point where 'brains are no good in politics'.

The separatist movement is a highly emotional, nostalgic yearning for the past. The idealistic Quebecois seem to be calling for a replay of the years prior to confederation when French settlers formed a

minorities has been a Canadian trademark.

Where other nations have preferred integration and assimilation, Canadians have stressed an ethnically rich tossed salad. The political system has exemplified the willingness of English and French speaking Canadians to retain trust in the federal pact. A leader with charismatic but elusive qualities may be able to play on the symbols of diversity and co-operation and generate the energy needed for a federal vision of an updated national dream. By persuading Canadians that they do in fact have certain shared sensibilities, perhaps some can be developed. Once we're on common ground, accepting a coherence for the Canadian existence then the hard

## Canada

relatively autonomous, homogeneous community on the shores of the St. Lawrence.

In dealing with the separatist vision, the Federal government must move beyond the logic of bilingualism and direct their efforts toward the Canadian sensibility. Government must avoid policies that will alienate and polarize large segments of the population. It's essential to recognize that feelings underlie politics. If one impresses upon Canadians that they have a strong sense of co-operation, by utilizing the self fulfilling prophecy, gradually their sensitivity toward others will be enhanced. Assuming that common sensibilities exist in a latent form and can be aroused, a few key tones will have to be stressed. Canadians can become more co-operative. The strength of Canada lies in its diversity. Empathy with the needs of

constitutional bargaining can begin.

It's beyond the scope of this letter to evaluate the comprehensive recommendations offered by the Task Force on Canadian Unity. But one must inquire whether the establishment of such an organization and the fact that solid conclusions were attempted is currently doing more to divide the country (each group disputing how to interpret and implement the report, than to unify it)?

The intent of this letter is not to canvass for a program of creative paralysis nor to invent some kind of nationalistic religious fervor, but merely to suggest that where brains no longer work in politics, perhaps sensibilities will.

Eric Roher  
Brown University  
Providence, R.I.



One afternoon eight years ago, I sat in an audio visual room glued to a portable black and white, half blitzed and watching in between channel fuzz. After a minute of virtually being hypnotized by millions of frenzied specs, I was struck by a peculiar pattern that then was transformed into a definite image. I immediately called out to my instructor (who was also stoned) and asked him to stare into the set and tell me what he saw. The image he described was identical to the one I thought I might have imagined. Amidst a chaotic universe of dots there existed two figures, one larger than the other, engaged in combat very reminiscent of two gladiators in an arena. I wondered then as I wonder now just what was going on.

Eight years later, while over at a friend's place I suggested we watch the tube (black and white) after hours, when all programming seemingly stops.

I was excited at the prospect of finding the two gladiators again, perhaps simply to justify what I still considered, after all those years, to be a very bizarre incident. The three of us sat transfixed with the volume off and in complete silence. The patterns then started only this time they were more intense. They became perfect geometry in motion. On closer observation the individual dots appeared to consist of various colours, violet, green, blue and red. We then started playing with the contrast, brightness and vertical controls and found that the images could be changed both in form and colour. At one point the pattern resembled an army of ants moving in circular or elliptical currents, much like drops of mercury radiating in and out of the centre of the set. Complete blacking out of the picture still resulted in patterned starbursts resembling a fireworks display. Aside from


all the kaleidoscopic effects an even stranger thing happened when the vertical hold was manipulated.

Out of the stereo speakers, which were situated on either side of the T.V., a range of approximately eight notes, with a peculiar synthesized sound. After watching this mini light show for about six consecutive hours in the dark, we noticed that a haze had enveloped the entire room. I sat back to give my eyes a rest, since all this activity had taken place at close range. My eyes felt drenched with light, but the most frightening part of it all was my breathing. It seemed as if the atmosphere was filled with a very light and odourless gas. My lungs felt shrivelled and there was a burning sensation that started at the top of my throat and ended at the opening of my stomach. These experiments went on for about three weeks until we just stopped as abruptly as we had started.

The first major observation made was that although the vertical hold moves the picture in a vertical motion, it is by the horizontal black bar that we measure the picture control. After programming hours the vertical hold only enlarges or condenses the picture image within a horizontal plane. If the vertical hold is played with during programming hours, it presents a chaotic picture rolling out of control. It is the horizontal bar that provides the balance in behaviour of the picture image. Could this also be true in the controlling of human behaviour? If we become aware of the sedating effects of horizontal control, we may also become aware of the potential vertical energy that is being subdued within us not only during the day, but while we are sleeping as well. We have only to look around at all the horizontal implications in our everyday lives.

Why all this action on T.V. in the early hours of the morning? Is the tube working over time? Is it a form of control, are these images intentional and if they are who's behind it? The audience?

T. Philipp



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# A Plea for

Delivered at

THE UNIVERSITY OF NEW BRUNSWICK

MARCH 30, 1950

I must plead my bias in the title for this paper. Economic historians, and indeed all historians, are compelled to assume a time factor and their assumptions reflect the attitude toward time of the period in which they write. History in the modern sense is about four centuries old but the word has taken on meanings which are apt to check a concern with facts other than those of immediate interest and its content is apt to reflect an interest in immediate facts such as is suggested by the words "all history proves". As a result history tends to repeat itself but in the changing accents of the period in which it is written. Under these circumstances history is threatened on the one hand by its obsession with the present and on the other hand by the charge of antiquarianism. Economic history is in a particularly exposed position as is evident in the tendency to separate it from economics or to regard it as a basis of support for economics.

Perhaps its exposed position may strengthen the urge to discover a solution of the difficulty, particularly as it becomes imperative to attempt to estimate the significance of the attitude towards time in an analysis of economic change. The economic historian must consider the role of time or the attitude toward time in periods which he attempts to study, and he may contribute to an escape from antiquarianism and from present-mindedness. It is impossible for him to avoid the bias of the period in which he writes but he can point to its dangers by attempting to appraise the character of the time concept. It has been pointed out that astronomical time is only one of several concepts. Social time for example has been described as qualitatively differentiated according to the beliefs and customs common to a group and as not continuous but subject to interruptions of actual dates.<sup>1</sup> It is influenced by language which constrains and fixes prevalent concepts and modes of thought. It has been argued by Garnet that the Chinese are not equipped to note concepts or to present doctrines discursively. The word does not fix a notion with a definite degree of abstraction or generality but evokes an indefinite complex of particular images. It is completely unsuited to formal precision. Neither time nor space are abstractly conceived; time proceeds by cycles and is round; space is square.<sup>2</sup>

I have attempted to show elsewhere<sup>3</sup> that in western civilization a stable society is dependent on an appreciation of a proper balance between the concepts of space and time. We are concerned not only with control over vast areas of space but also over vast stretches of time. We must appraise civilization in relation to its territory and in relation to its duration. I have also tried to show that such a state of stability is rarely achieved and that its achievement is dependent on powers of rationalization extremely difficult to sustain. A brief survey of outstanding problems of time will perhaps assist in enabling us to understand more clearly the limitations of our civilization.

The pervasive character of the time concept makes it difficult to appreciate its nature and difficult to suggest its conservative influence. The division of the day into twenty-four hours, of the hour into sixty minutes, and of the minute into sixty seconds suggests that a sexagesimal system prevailed in which the arrangement was worked out and carries us immediately into Babylonian history.<sup>4</sup> The influence persists more obviously for example in Great Britain where the monetary system is sexagesimal. The advantages of the system are evident in calculations which permit evasion of the problem of handling fractions and had been exploited effectively by the development of aviation. We are probably carried further into a civilization which was compelled to determine with relative accuracy the seasons of the year. It is probable that this was a religious civilization concerned with the problems of the seasons and of agriculture and registering its concern in the choice of festivals to mark the important dates of the agricultural year—seed time and harvest. Dependence on the moon as a measure of time meant exposure to irregularities and the need for a more reliable measure dependent on the sun. Sumerian priesthoods apparently worked out a system for correcting the year by adjustment of lunar months but it remained for Semitic kings with an interest in the sun to acquire control over the calendar and to make the necessary adjustments over the extended territory under their control. Assuming religious authority the king began the system of reckoning in terms of his own reign much as our present statutes defy *anno domini* and date from the accession of the king in whose reign they are enacted. Control over time by mon-

archies, with the human limitations of dynastic and military power, was limited by the continuing power of the priesthood and by the effectiveness of an ecclesiastical hierarchy.

In Egyptian civilization a precise knowledge of the year to determine the approximate date of the Nile floods was even more important and it is possible that the absolutism of the dynasties was dependent on the ability of kings to determine the sidereal year in relation to the appearance of the star Sirius. The power of absolute kings over time was reflected in the pyramids which remain as a standing monument to their confidence, in the development of mummification as a tribute to control over eternity, and in the belief in immortality. It is possible also that the absolute monarchy was destroyed by the priesthood which discovered the more reliable solar year. Absolutism passed with control over time into the hands of the priesthood and checked the expansion over space in the Egyptian empire.

In Egypt the power of the monarchy was based on stone used in the making of images and pyramids whereas the power of the priesthood was based on a complex system of writing and the use of papyrus. The power of the priesthood in Babylonia was dependent in part on a mastery of complex cuneiform writing on clay tablets whereas the power of monarchy was dependent on a mastery of sculpture and architecture based on stone and was reflected in images and elaborate capitals. Relative stability was achieved by a compromise between political and religious power over a long period following conquest by the Kassites but in Egypt the power of the priesthood checked possibilities of political development of the monarchy and prevented effective conquest by conquerors such as the Hyksos and later the Assyrians and the Persians. The Assyrians and the Persians were compelled to recognize the power of the Babylonian priesthood and problems of political organization in the Assyrian and the Persian empires became inseparable with the inclusion of Babylonian and Egyptian civilizations in which control over time remained in the hands of the priesthood and in which that control was divided between Babylonia and Egypt.

Monopolies of the knowledge of time under the control of priesthoods in Babylonia and in Egypt limited the success of political organizations in their expansion over space and facilitated the development of marginal organizations such as those of the Jews in Palestine. Periods of expansion and retreat of political organization from Egypt or from Babylonia weakened an emphasis on political organization and strengthened an emphasis on religious organization. The marginal relation to cultures with monopolies of complex systems of writing favoured the development of relatively simple systems of writing such as emerged in the alphabet of the Phoenicians and the Aramaeans. Religious organization emphasized a system of writing in sharp contrast with those of Egypt and Babylonia and in compensation for lack of success in political organization with control over space built up an elaborate ecclesiastical organization with control over time. The latter emphasized the sacred character of writing and drew on the resources of Egyptian and Babylonian civilizations to an extent obvious to students of the Old Testament.

The contributions of the Babylonian priesthood to astrology and astronomy culminated in the introduction of a system of chronology in the era of Nabonassar in 747 B.C. With this system the periodic character of celestial phenomena became evident and led to the domination of fatalism based on scientific knowledge. The apparent certainty of predictions gave Babylonia an enormous influence on religious cults in the Near East.

Contact of barbarians on the north shore of the Mediterranean with older civilizations was followed by the emergence of Greek civilization. An emphasis on problems of space incidental to a concern with conquest of territory was evident in the Homeric poems developed in the oral tradition. Geometry with its bias toward measurement and space imposed restrictions on a concern with time. The spread of a money economy strengthened an interest in numbers and arithmetic and in turn in mystery religions in conflict with the established Apollonian religion. The flexibility of an oral tradition enabled the Greeks to work out a balance between the demands of concepts of space and time in a city state. In the reforms of Cleisthenes control over time was wrested from religion and placed at the disposal of the state. The results of a balanced society were evident in the defeat of the Persians and the flowering of Greek culture in the fifth century. But such a balance was not long maintained. The spread of writing in the latter part of the century accentuated strains which destroyed Greek civilization.

Following the collapse of Greece and the success of Alexander, the east was divided in the Hellenistic kingdoms. In Alexandria the Ptolemies attempted to offset the influence of the priesthood and of Babylonian science by the encouragement of research in libraries and museums. Aristotelian in-

fluence was evident in the concern with science and developments in astronomy. The names of the planets and constellations remain as testimonials to the interest in astronomy. Leap year was introduced in 238 B.C. the conquest of Egypt by the Romans, Julius Caesar an Egyptian astronomer, Sosigenes, to work out a calendar and it is probably suggestive that the new calendar recognized the festivals of Isis and contributed to the of Egyptian and other religions in the empire. The of the irregular measurement of time and the demand for regularity of time and the power of Julius Caesar in enforcing it led to the adoption of January 1, 708 from the date of the foundation of Rome and 365 1/4 days. Alternate odd months were given 31 days and even months 30 days excepting February which had 29 days and 30 days every fourth year. The month formerly named for Caesar namely July, was called August given the same number of days. A day was taken from February and given to August. September and November were reduced to 30 days and October and December to 31 days to avoid three months in succession without 31 days. Control over time exercised by a powerful bureaucracy continued in the empire at Rome and at Constantinople and was fixed at a date of reckoning namely that of the foundation of the city and reflected the interest of Rome in the character of a single day or hour and the belief that time was a sequence of single moments. An emphasis on single acts at a unique time contributed to the Roman law notably in contracts. Time is of the essence of the contract.

The break between the east and the west culminated in the crowning of Charlemagne enabled the church to establish a new time base namely the birth of Christ. Since Charlemagne was apparently the first secular authority to give the new scheme official recognition. Control of time was recognized in the reform introduced by Gregory XIII in March 1582 which recognized the inaccuracy of a year of 365 1/4 days and reckoned the 5th of October as the 15th of October. It was not until 1750 that Great Britain adopted the calendar and under statute ordered the 2nd of September 1752 to be regarded as the 14th of the month, and until the overthrow of the Tsarist regime in Russia the Julian calendar was abolished in favour of the Gregorian. The Christian system followed Roman religion in giving the year, that of the birth of Christ, a unique and fixed date. Control over time was not only evident in chronology but in its place in the life of the Middle Ages. Spread of the use of bells to mark the periods of prayer and the place of religious services introduced regularity of the west. The use of sun dials, limited in the north by the skies of the north gave way to water clocks and more effective devices for measuring time with greater precision.<sup>5</sup> As in Egypt and in Rome control over time was emphasized by architecture notably in the enduring of the Gothic cathedrals.

Regularity of work brought administration, production, trade, and the growth of cities. The mathematics from India to Bagdad and the Moon tables of Spain implied the gradual substitution of Roman numerals and an enormous increase in the calculation.<sup>6</sup> Measurement of time facilitated the use of the rise of exchanges and calculations of the prediction of the spread of insurance. With these developments the church lost control over time to the new nation though its interest in time is evident in its control of days. Introduction of paper, and invention of the printing press hastened the decline of Latin and the rise of vernaculars. The printing press supported the reformation and destroyed the monopoly of the church over time. So the demands of navigation, industry, trade and financial development of astronomy and refined measurement which left little place for myth or religion. The church was at an early date the threat of astronomers to multiply over time and treated them accordingly.

The struggle between church and state for control of time had centred about the iconoclastic controversy in the Byzantine empire in the east and in a series of wars between the states in the west. In Germany the struggle between the religious wars and in England first in the wars of the monasteries, and later as the Tudors assumed the divine right from the papacy and in turn, control in the struggle over monopolies under Elizabeth and in the absolute supremacy of parliament. The parliament over time was evident in the statute of 1534 in restrictions on the period for patents and copyright rule against perpetuity in wills, and in abolition of the writ of *quodammodo* in 1774 that perpetual copyright in copyright was destroyed by a decision of the courts following refusal of Scottish courts to recognize the pretensions of the London booksellers.



# for Time

Delivered at

SITY OF NEW BRUNSWICK

MARCH 30, 1950

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by

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Professor of Political Economy

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It is beyond the bounds of this paper to enumerate the in-  
ventions for the measurement of time or to suggest their im-  
plications to the various developments of modern industrial-  
ism. I am concerned rather with the change in attitudes to-  
ward time which precede the modern obsession with present-  
mindedness and which suggest the balance between time and  
space has been seriously disturbed with disastrous conse-  
quences to Western civilization. I suggested earlier that the  
character of the medium of communication tends to create a  
bias in civilization favourable to an overemphasis on the time  
concept or on the space concept and that only at rare inter-  
vals are the biases offset by the influence of another medium  
and stability achieved. Dependence on clay in Sumerian  
civilization was offset by dependence on stone in Babylon and  
a long period of relative stability followed in the reign of the  
Kassites. The power of the oral tradition in Greece which  
checked the bias of a written medium supported a brief period  
of cultural activity such as has never been equalled. Depend-  
ence on the papyrus roll and use of the alphabet in the bureau-  
cracy of the Roman Empire was offset by dependence on  
parchment codex in the Church and a balance was maintained  
in the Byzantine Empire until 1453. "Church and army are  
serving order through the power of discipline and through  
hierarchical arrangement." (Metternich).<sup>3</sup> On the other hand  
in the West the bias of the parchment codex became evident  
in the absolute dominance of the church and supported a  
monopoly which invited competition from paper as a new  
medium. After the introduction of paper and the printing



Gaensefleisch (gooseflesh) was Gutenberg's real name, ed.

press, religious monopoly was followed by monopolies of ver-  
naculars in modern states. A monopoly of time was followed  
by a monopoly of space.

A balanced civilization in its concern with the problem  
of duration or time and of extent or space is faced with several  
difficulties. Systems of government concerned with prob-  
lems of duration have been defeated in part by biological con-  
siderations in which dynasties fail to provide a continued  
stream of governing capacity and by technological considera-  
tions in which invaders are able to exploit improvements in  
the technology of warfare at the expense of peoples who have  
neglected them. Writing as a means of communication pro-  
vides a system of administration of territory for the conquerors  
and in religion a system of continuity but in turn tends to  
develop monopolies of complexity which check an interest in  
industrial technology and encourages new invaders. "For  
where there is no fear of god, it must either fall to destruction,  
or be supported by the reverence shown to a good Prince;  
which indeed may sustain it for a while, and supply the want  
of religion in his subjects. But as human life is short, its gov-  
ernment must of course sink into decay when its virtue, that  
upheld and informed it, is extinct." (Machiavelli). A balanced  
concern with space or extent of territory and duration or time  
appears to depend on a dual arrangement in which the church  
is subordinate to the state and ensures that the mobilization  
of the intellectual resources of the civilization concerned, by  
religion or by the state, will be at the disposal of both and that  
they will be used in planning for a calculated future in relation  
to the government of territory of definite extent. If social  
stratification is too rigid and social advancement is denied  
to active individuals as in plutocracies a transpersonal power  
structure will be threatened with revolt.<sup>9</sup>

Lack of interest in problems of duration in Western civiliza-  
tion suggests that the bias of paper and printing has persisted  
in a concern with space. The state has been interested in  
the enlargement of territories and the imposition of cultural  
uniformity on its peoples, and losing touch with the prob-

lems of time, has been willing to engage in wars to carry out  
immediate objectives. Printing has emphasized vernaculars  
and division between states based on language without im-  
plying a concern with time. The effects of division have been  
evident in development of the book, the pamphlet and the  
newspaper and in the growth of regionalism as new monop-  
olies have been built up. The revolt of the American colonies,  
division between north and south, and extension westward of  
the United States have been to an important extent a result of  
the spread of the printing industry. In the British Empire  
the growth of autonomy and independence among members of  
the Commonwealth may be attributed in part to the same  
development. In Europe division between languages has been  
accentuated by varying rates of development of the printing  
industry. Technological change in printing under constitu-  
tional protection of freedom of the press in the United States  
has supported rapid growth of the newspaper industry. Its  
spread to Anglo-Saxon countries has sharpened the division  
between English and languages spoken in other areas and in  
turn contributed to the outbreak of the first world war.<sup>10</sup> Nor  
only has the press accentuated the importance of the English  
language in relation to other languages, it has also created di-  
visions between classes within English speaking countries.  
Emphasis on literacy and compulsory education has invoked  
concentration on books with general appeal and widened the  
gap between the artist concerned with improvement of his  
craft and the writer concerned with the widest market.

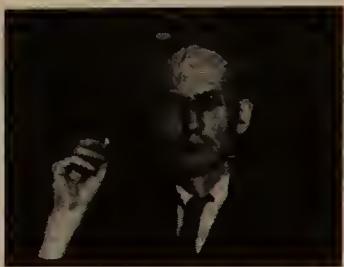
Large scale production of newsprint made from wood in  
the second half of the 19th century supported large scale de-  
velopment of newspaper plants and a demand for effective de-  
vices for widening markets for newspapers. The excitement  
and sensationalism of the South African war in Great Britain  
and of the Spanish American war in the United States were  
not unrelated to the demands of large newspapers for markets.  
Emergence of the comics<sup>11</sup> coincided with the struggle for  
circulation between Hearst and Pulitzer in New York. In-  
creased newspaper circulation supported a demand for adver-  
tising and for new methods of marketing, notably the depart-  
ment store. The type of news essential to an increase in cir-  
culation, to an increase in advertising, and to an increase in  
the sale of news was necessarily that which catered to excite-  
ment. A prevailing interest in orgies and excitement was  
harnessed to the growth of trade. The necessity for excite-  
ment and sensationalism had serious implications for the  
development of a consistent policy in foreign affairs which be-  
came increasingly the source of news. The reports of Mc-  
Gahan, an American newspaper man, on Turkish activities  
were seized upon by Gladstone and led to the defeat of Dis-  
raeli.<sup>12</sup> The activity of W. T. Stead in the *Fall Mall Gazette*  
was an important factor in the fiasco of Gordon's expedition to  
Egypt. While it would be fatal to accept the views of jour-  
nalists as to their power over events it is perhaps safe to say  
that Northcliffe played an important role in shifting the in-  
terest of Great Britain from Germany to France and in policy  
leading to the outbreak of war.

Technological advance in the production of newspapers  
accompanied the development of metropolitan centres. In  
the period of western expansion "all these interests bring  
the newspaper; the newspaper starts up politics, and a rail-  
road."<sup>13</sup> A large number of small centres were gradually  
dwarfed by the rise of large cities. In turn the opinion  
of large centres was reflected in their newspapers and in  
an emphasis on differences. "No," said Mr. Dooley,  
"They've got to print what's different."<sup>14</sup> Large centres be-  
came sources of news for distribution through press associa-  
tions and in turn press associations became competitive with  
an emphasis on types of news which were mutually exclusive.  
The United Press became competitive with the International  
News Service (Hearst) and with the Associated Press. The  
limitations of news as a basis of a steady circulation led to  
the development of features and in particular the comics and  
photography. Improvements in the reproduction of photo-  
graphs coincided with the development of the cinema. News  
and the cinema complemented each other in the emphasis on  
instability. As a result of the struggle between various re-  
gions or metropolitan centres political stability was difficult  
to achieve. "It is one of the peculiar weaknesses of our polit-  
ical system that our strongest men cannot be kept very long in  
Congress."<sup>15</sup> While Congress was weakened the power of the  
President was strengthened. Theodore Roosevelt appealed to  
the mass psychology of the middle class and significantly  
gave the press a permanent room in the White House.<sup>16</sup>  
Oswald Garrison Villard claimed that "Theodore Roosevelt  
did more to corrupt the press than anyone else."<sup>17</sup>

The steady influence of the book as a product of sus-  
tained intellectual effort was destroyed by new developments  
in periodicals and newspapers. As early as 1831 Lamartine  
would write "Le livre arrive trop tard; le seul livre possible  
dès aujourd'hui, c'est un journal." The effect of instability on  
international affairs has been described by Molke who wrote:  
"It is no longer the ambition of princes, it is the mood of the  
people, the discomfort in the face of extreme conditions, the  
doings of parties, particularly of their leaders, which endanger  
peace."<sup>18</sup> The western community was atomized by the pul-  
verizing effects of the application of machine industry to com-  
munication. J. G. Bennett is said to have replied to someone  
challenging him with inconsistency in the *New York Herald* "I  
bring the paper out every day." He was consistent in inconsis-  
tency. "Advertisement lives in a one day world."<sup>19</sup>

Philosophy and religions reflected the general change. "It  
was the gradually extended use of the printing press that  
dragged the obscure horrors of political economy into the full





light of day; and in the western countries of Europe the new sect became rampant."<sup>19</sup> Hedonism gained in importance through the work of Bentham. Keynes has described his early belief by stating that he belonged to the first generation to throw hedonism out the window and to escape from the Benthamite tradition. "I do now regard that as the worm which has been gnawing at the insides of modern civilization and is responsible for its present moral decay. We used to regard the Christians as the enemy, because they appeared as the representatives of tradition, convention and hocus-pocus. In truth it was the Benthamite calculus based on an over-calculation of the economic criterion, which was destroying the quality of the popular Ideal."<sup>20</sup> "This escape from Bentham, joined to the unsurpassable individualism of our philosophy . . . served to protect us from the final *reductio ad absurdum* of Benthamism known as Marxism." But Keynes was to conclude "we carried the individualism of our individuals too far" and thus to bear further testimony to the atomization of society. Economists (Physiocrats) "believed in the future progress of society towards a state of happiness through the increase of opulence which would itself depend on the growth of justice and 'liberty' and they insisted on the importance of the increase and diffusion of knowledge."<sup>21</sup> The monopoly of knowledge which emerged with technological advances in the printing industry and insistence on freedom of the press checked this development. In religion "the new interest in the future and the progress of the race" unconsciously undermined "the old interest in a life beyond the grave; and it has dissolved the blighting doctrine of the radical corruption of man."<sup>22</sup>

The Treaty of Versailles recognized the impact of printing by accepting the principle of the rights of self-determination and destroyed large political organizations such as the Austrian Empire. Communication based on the eye in terms of printing and photography had developed a monopoly which threatened to destroy Western civilization first in war and then in peace. This monopoly emphasized individualism and in turn instability and created illusions in catchwords such as democracy, freedom of the press and freedom of speech.

The disastrous effect of the monopoly of communication based on the eye hastened the development of a competitive type of communication based on the ear. Effectiveness of an appeal to the ear was enhanced by development of the radio and by the linking of sound to the cinema and to television. Printed material gave way in effectiveness to the broadcast and to the loud speaker.<sup>23</sup> Political leaders were able to appeal directly to constituents and to build up a pressure of public opinion on legislatures. In 1924 Al. Smith appealed directly by radio to the people and secured the passage of legislation threatened by Republican opposition. President F. D. Roosevelt exploited the radio as Theodore Roosevelt had exploited the press. He was concerned to have the opposition of newspapers in order that he might exploit their antagonism. It is scarcely necessary to elaborate on his success with the new medium.

In Europe an appeal to the ear made it possible to destroy the results of the Treaty of Versailles as registered in the political map based on self-determination. The rise of Hitler to power was facilitated by the use of the loud speaker and the radio. By the spoken language he could appeal to minority groups and to minority nations. Germans in Czecho-Slovakia could be reached by radio as could Germans in Austria. Political boundaries in relation to the demands of the printing industry disappeared with the new instrument of communication. The spoken language provided a new base for the exploitation of nationalism and a far more effective device for appealing to larger numbers. Illiteracy was no longer a serious barrier.

The effects of new media of communication evident in the outbreak of the second world war were intensified during the progress of the war. They were used by the armed forces in the immediate prosecution of the war and in propaganda both at home and against the enemy. In Germany the realism<sup>24</sup> of the war was exploited by taking moving pictures of battles and showing them in theatres almost immediately afterwards. The German people were given an impression of realism such as compelled them to believe in the superiority of German arms and realism became not only most convincing but also with the collapse of the German front most disastrous. In some sense the problem of the German people is the problem of Western civilization. As modern developments in communication have made for greater realism they have made for greater possibilities of delusion. We are under the spell of Whitehead's fallacy of misplaced concreteness. The shell and pea game of the country fair has been magnified and elevated to a universal level.

The printing industry had been characterized by decentralization and regionalism such as had marked the division of the Western world in nationalism and the division and instability incidental to regions within nations. The radio appealed to vast areas, overcame the division between classes in its escape from literacy, and favoured centralization and bureaucracy. A single individual could appeal at one time to vast numbers of people speaking the same languages and indirectly, though with less effect, through interpreters to numbers speaking other languages. Division was drawn along new lines based on language but within language units centralization and coherence became conspicuous. Stability within language units became more evident and instability between language units more dangerous.

The influence of mechanization on the printing industry had been evident in the increasing importance of the ephemeral. Superficiality became essential to meet the various demands of larger numbers of people and was developed as an art by these compelled to meet the demands. The radio accentuated the importance of the ephemeral and of the superficial. In the cinema and the broadcast it became necessary to search for entertainment and amusement. The demands of the new media were imposed on the older media, the newspaper and the book. With these powerful developments time was destroyed and it became increasingly difficult to achieve continuity or to ask for a consideration of the future. An old maxim "sixty diamond minutes set in a golden hour" illustrates the impact of commercialism on time. We would do well to remember the words of George Gissing "Time is money — says the vulgarest saw known to any age or people. Turn it round about, and you get a precious truth — money is time."<sup>25</sup>

May I digress at this point on the effects of these trends on universities. William James held that the leadership of American thought was "passing away from the universities to the ten-cent magazines."<sup>26</sup> Today he might have argued that it had passed to the radio and television. But it is still necessary to say with Godkin in the last century "There is probably no way in which we could strike so deadly a blow at the happiness and progress of the United States as by sweeping away, by some process of proscription kept up during a few generations, the graduates of the principal colleges. In no other way could we make so great a drain on the reserved force of character, ambition, and mental culture which constitutes so large a portion of the national vitality."<sup>27</sup> By culture he meant "the art of doing easily what you don't like to do. It is the breaking-in of the powers to the service of the will."<sup>28</sup>

If we venture to use this definition we are aware immediately of the trends in universities to add courses because people like to do them or because they will be useful to people after they graduate and will enable them to earn more money. In turn courses are given because members of the staff of the universities like to give them, an additional course means a larger department and a larger budget and moreover, enables one to keep up with the subject. These tendencies reflect a concern with information. They are supported by the text book industry and other industries which might be described as information industries. Information is provided in vast quantities in libraries, encyclopedias and books. It is disseminated in universities by the new media of communication including moving pictures, loud speakers, with radio and television in the offing. Staff and students are tested in their ability to disseminate and to receive information. Ingenious devices, questionnaires, intelligence tests are used to tell the student where he belongs and the student thus selected proceeds to apply similar devices to members of the staff. A vast army of research staff and students is concerned with simplifying language and making it easier for others to learn the English language and for more people to read and write what will be written in a simpler language. I have attempted to use the word information consistently though I am aware that the proper word is education. George Gissing has referred to "the host of the half educated, characteristic and peril of our time." Education is a thing of which only the few are capable . . . only a small percentage profit by your most zealous energy."<sup>29</sup> "To trumpet the triumphs of human knowledge seems to me worse than childishness; now, as of old, we know but one thing — that we know nothing."<sup>30</sup>

The relative adaptability of various subjects to mechanical transmission has threatened to destroy the unity of the university. "The University, as distinct from the technological school, has no proper function other than to teach that the flower of vital energy is Thought, and that not Instinct but Intellect is the highest form of a supernatural Will."<sup>31</sup> It tends to become a congeries of hardened avid departments obsessed with an interest in funds in which the department which can best prove its superficiality or its usefulness is most successful. Governments have been insensitive to the crucial significance of a balanced unity in universities and have responded to the pleas of specific subjects with the result that an interest in unity has been distorted into that strange in-artistic agglomeration of struggling departments called the modern university. The University of Oxford has recognized the threat and has set up a committee on the effects of university grants on balance in university subjects. It will probably be argued that social scientists have lost out in this race for government grants or that they should suffer for views as to the dangers of direct government intervention in the social sciences to the political health of the community. But I am afraid that like other subjects if the federal government should provide grants the social scientist would be on hand with the most beautifully developed projects for research that federal money could buy.



Under these circumstances we can begin to appreciate the remarks of an Oxford don who said after solving a very difficult problem in mathematics "Thank God no one can use that." There must be few university subjects which can claim immunity or few universities which will refrain from pleading that its courses are useful for some reason or other. The blight of lying and subterfuge in the interests of budgets has fallen over universities, and pleas are made on the grounds that the universities are valuable because they keep the country safe from socialism, they help the farmers and industry, they help in measures of defence. Now of course they do no such thing and when such subjects are mentioned you and I are perfectly able to detect the odour of dead fish. Culture is not concerned with these questions. It is designed to train individuals to decide how much information he needs and how little he needs, to give him a sense of balance and proportion, and to protect him from the fanatic who tells him that Canada will be lost to the Russians unless he knows more geography or more history or more economics or more science. Culture is concerned with the capacity of individuals to appraise problems in terms of space and time and to enable him to take the proper steps at the right time. It is at this point that the tragedy of modern culture has arisen as inventions in commercialism have destroyed a sense of time. "Our spiritual life is disorganized, for the over-organization of our external development leads to the organization of our absence of thought."<sup>32</sup>

The limitations of Western culture can perhaps be illustrated by reference to the subject with which I pretend some acquaintance, namely the social sciences. Enormous compilations of statistics confront the social scientist. He is compelled to interpret them or to discover patterns or trends which will enable him to predict the future. With the use of elaborate calculating machines and the development of refinements in mathematical technique he can develop formulae to be used by industry and business and by governments in the formulation of policy. But elaboration assumes prediction for short periods of time. The difficulty of handling the concept of time in economic theory and of developing a reconciliation between the static and dynamic approaches is a reflection of the neglect of the time factor in Western civilization. It is significant that Keynes should have said that in the long run we are all dead and that we have little other interest than that of living for the immediate future. Planning is a word to be used for short periods — for long periods it is suspect and with it the planner. The dilemma has been aptly described by Polany: "laissez-faire was planned, planning is not." The results have been evident in the demand for wholesale government activity during periods of intense difficulty. The luxury of the business cycle has been replaced by concerted measures directed toward the welfare state and full employment. Limited experience with the problem has involved expenditures on a large scale on armaments.

The trend towards centralization which has accompanied the development of a new medium of communication in the radio has compelled planning to a limited extent in other directions. Conservation of natural resources, government ownership of railways and hydro-electric power for example in Canada and in T. V. A. in the United States, and flood control are illustrations of a growing concern with the problems of time but in the main are the result of acute emergencies of the present. Concern with the position of Western civilization in the year 2000 is unthinkable. An interest in 1984 is only that of the satirist or the utopian and is not applicable to North America. Attempts have been made to estimate population at late dates or the reserves of power or mineral resources but always with an emphasis on the resources of science and with reservations determined by income tax procedure, financial policy or with other expedients. Obsession with present-mindedness precludes speculation in terms of duration and time. Morley has written of the danger of a "growing tendency to substitute the narrowest political point of view for all the other ways of regarding the course of human affairs and to raise the limitations which practical exigencies may happen to set to the application of general principles, into the very place of the principles themselves. Nor is the process of deteriorating conviction confined to the gusty or noisier transactions of nations . . . That process is due to causes which effect the mental temper as a whole, and pour round us an atmosphere that enervates our judgment from end to end, not more in politics than in morality, and not more in morality than in philosophy, in art, and in religion."<sup>33</sup>

Concern of the state with the weakening and destruction of monopolies over time has been supported by appeals to science whether in an emphasis on equilibrium suggested by the interest of the United States in a balanced constitution following Newtonian mathematics or in an emphasis on growth, competition and survival of the fittest of Darwin. Attempts to escape from the eye of the state have been met by succession duties, corporation laws and anti-combine legislation. The demands of technology for continuity have been met by rapid expansion of the principle of limited liability and devices such as long term leases guaranteeing duration but these have provided a base for active state intervention in income taxes. Little is known of the extent to which large corporations have blocked out the utilization of future resources other than in matters of general policy. A grasping price policy sacrifices indefinite possibilities of growth. A monopolist seeks an expanding business at a reasonable profit rather than the utmost immediate profit.<sup>34</sup> Organization of markets and exchanges facilitates the determination of predictions and the working out of calculations which in turn have their effect on immediate production as an attempt to provide continuity and stability, but its limitations progressively increased as evident in business cycles and their destruction of time rigidities. The monopoly of equilibrium was ultimately

destroyed in the great depression and gave way to the beginnings of the monopoly of a centralized state. The disappearance of time monopolies facilitated the rapid extension of control by the state and the development of new religions evident in fascism, communism and our way of life.

The general restiveness inherent in an obsession with time has led to various attempts to restore concepts of community such as have appeared in earlier civilizations. The middle ages have appeared attractive to economic historians, guild socialists and philosophers, particularly those interested in St. Thomas Aquinas. "The cultivation of form for its own sake is equally typical of Romanticism and classicism when they are mutually exclusive, the romantic cultivating form in detachment from actuality, the classicist in subservience to tradition." (Fausset).<sup>35</sup> It is possible that we have become paralyzed to the extent that an interest in duration is impossible or that only under the pressure of extreme urgency can we be induced to recognize the problem. Reluctance to appraise the Byzantine empire may in part be a result of paralysis reinforced by a distaste for any discussion of possible precursors of Russian government. But the concern of the Byzantine empire in the Greek tradition was with form, with space and time. The sense of community built up by the Greeks assumed a concern with time in continuity and not in "a series of independent instantaneous flashes" (Keynes) such as appealed to the Romans and western Christianity. "Immediacy of presentment was an inevitable enemy to construction. The elementary, passionate elements of the soul gave birth to utterances that would tend to be disconnected and uneven as in the rhythm of emotion itself."<sup>36</sup> There was a "parallel emergence, in all the arts, of a movement away from a need which whether in ascendant or not, was always felt and honoured, the craving for some sort of continuity in form."<sup>37</sup> The effort to achieve continuity in form implies independence from the pressure of schools and fashions and modes of expression. In the words of Cazamian the indefinite duration of productive vitality in art and letters requires that the individual writer or reader be reinstated in the full employment of rights.<sup>37a</sup>

Wyndham Lewis has argued that the fashionable mind is the time denying mind.<sup>38</sup> The results of developments in communication are reflected in the time philosophy of Bergson, Einstein, Whitehead, Alexander and Russell. In Bergson we have glorification of the life of the moment, with no reference beyond itself and no absolute or universal value.<sup>39</sup> This contemporary attitude leads to the discouragement of all exercise of the will or the belief in individual power. The sense of power and the instinct for freedom have proved too costly and been replaced by a dummy sham independence of democracy.<sup>40</sup> The political realization of democracy invariably encourages the hypnotist.<sup>41</sup> The behaviourist and the psychological tester have their way. "In the words of one of them 'Great will be our good fortune if the lesson in human engineering which the war has taught us is carried over, directly and effectively, into our civil institutions and activities.' (C. S. Yoakum).<sup>42</sup> Such tactlessness and offence to our good sense is becoming a professional hazard to psychologists. The essence of living in the moment and for the moment is to banish all individual continuity.<sup>43</sup> What Spengler has called the Faustian West is a result of living mentally and historically and is in contrast with other important civilizations which are "ahistoric". The enmity to Greek antiquity arises from the fact that its mind was ahistorical and without perspective.<sup>44</sup> In art classical man was in love with plastic whereas Faustian man is in love with music.<sup>45</sup> Sculpture has been sacrificed to music.<sup>46</sup>

The separation and separate treatment of the senses of sight and touch have produced both subjective disunity and external disunity.<sup>47</sup> We must somehow escape on the one hand from our obsession with the moment and on the other hand from our obsession with history. In freeing ourselves from time and attempting a balance between the demands of time and space we can develop conditions favourable to an interest in cultural activity.

It is sufficient for the purpose of this paper if attention can be drawn on the occasion of the 150th anniversary of a university on this continent to the role of the university in Western civilization. The university is probably older than Hellenistic civilization and has reflected the characteristics of the civilization in which it flourished, but in its association with religion and political organization it has been concerned with problems of time as well as of space. I can best close this paper by an appeal to Holy Writ. "Without vision the people perish."





The following articles are printed here as an example of the perception Harold Innis would be interested in if he were alive today.

As yet there is no Innis studies program here at Innis. Is it unreasonable to ask 'will this university be satisfied with the founding of a college after one of the foremost pioneers of this century? And forget about his work?

Will the University of Toronto be satisfied in placing the work of Harold Innis in a pigeonhole as that of an historian or economist? And ignore his perception? To do so is to attempt to bury the breakthrough of this the very first man in Western civilization to inquire into the effects of technology on man!

It is very comfortable not to lace up to the responsibility that Innis' work demands that of a complete re-thinking of how to perceive the world. Admittedly this is not an easy task. What is easy though, is to go on imagining that **this re-think is not necessary for survival and eventual peace on this planet.**

**As Marshall McLuhan said: 'There are no more passengers on spaceship earth - only crew.'**

Barrington Nevitt is an associate of Marshall McLuhan the most well known follower of Harold Innis.

## THE FUTURE OF MEDIA

BY BARRINGTON NEVITT

As an Irishman once remarked: 'Prophecy is always very difficult, especially when it's about the future.' But, as Marshall McLuhan perceived, 'Anybody can be an unfailing prophet by being among the first to recognize what has already happened.' Art precedes science just as concepts precede concepts. Until media managers learn that communication is by concept rather than concept, we can safely predict that media researchers will thrive by continuing to seek direct correlation of social violence with violence on media programs. Although out of tune with present reality, these people are in step with past times. By thus ignoring the hidden violence of media as such, experts can engage in never ending studies; for the power of the hidden 'ground' generated by any medium far exceeds the influence of the visible 'figure' of its programs. We may also predict that future media managers will develop hidden 'grounds' or media to influence human behaviour, subliminally, for it has already happened; for example, in the techniques of propaganda and the adman's art, in Palov's 'reflex conditioning' and Skinner's 'positive reinforcement'. Until recently, professional media manipulators have tended to deliver their 'software' like 'hardware', and to deny the existence of **subliminal seduction**. We might well ask: who in Western cultural establishments are **not** engaged in futile efforts to reduce new percepts to old concepts? Who are not 'motivated subliminally' striving to protect, rather than to examine, the cultural aspects of Western civilization?

Those who are engaged in mass media production already know that more people are involved in **making the news** than in making the event. The 'mass' of any medium depends on its **speed** rather than its **quality**. Radio, television, and newspapers are mass (fast speed of light) media, whereas books are not. The latter provide background for the former. News is anything that disturbs existing equilibrium. **Bad news** is necessary to sell the good news in the ads, which pay for the expenses of publication. Whereas the **old journalism** tends to report the news 'objectively', the **new journalism** tries to give the reader a feeling of participating in the events. Fact and fiction merge as making facts becomes the biggest business. Do you expect these trends to accelerate, say as they are, or reverse?

### Material Barriers

All human artifacts are communication media, for they transform the psychic and social lives of their users. That is their message. In his *Profiles of the Future*, Arthur C. Clarke predicted, some ten years ago, the kind of hardware we might expect scientists to produce before the year 2100. It is the sort of world that offers entertainment for science-fiction addicts, and profits for its publishers. It may even provide relief from the gloom-mongers of the 'Club of Rome'. However, technological forecasts still fail to perceive the psychic and social consequences of their technologies -- how that will influence further technological development. In our age of accelerating technological change, scientists and technologists also lack a valid theory of qualitative transformation; they treat qualitative change as 'pure chance' and endeavour to describe all change in **quantitative** terms. Such 'figures' may be related to each other but they are 'out of this world'. By translating the miracle of living into mere statistics, science can 'prove' that what we know is actually happening must be physically and mathematically impossible. For example, purely empirical 'designers of life' must select from some 10<sup>200</sup> possible configurations of DNA/RNA molecules as well as take into account the effects of changing environments on these combinations. General System scientist, Ross Ashby, shows that the figures will bring any wild empiricist to the ground: 'Suppose a screen of 20 by 20 lamps (ie. 400 lamps) presents simple 'pictures' (with each lamp only lit or unlit, for simplicity). The number of possible pictures is 2<sup>400</sup>, ie., about 10<sup>120</sup>... How large is this number?

'We can obtain a useful fixed point, and keep some sense of proportion here, by using Bremermann's proof that the quantum coarseness of matter implies that in no way can it transmit more than 10<sup>30</sup> bits per gram-second. Take earth-sized computers and centuries of time: one adds only negligible development. In our age of we have the physical fact that about 10<sup>30</sup> bits is an absolute upper bound to the quantity of information physically transmissible; a number equally valid for a communication satellite or a living brain.

'Now we return to our 10<sup>120</sup>. We find that a pattern, over a mere 400 elements, engenders demands information (for its specification) exceeding what is physically achievable by (about) 50 orders of magnitude!

'This example is not the least exceptional... The everyday world for the behaviour is 'explosive'. Its effect is that **we must learn to think in quite new ways, there are work with richly interactive systems**. Asby thus demonstrates the physical limits of mathematical extrapolation not only in biology, but in all other fields of human endeavour. Making sense, like common sense, is a human monopoly beyond any conceivable computer. Like Orwell's 1984 and the Club of Rome, the **New Utopians** would confine our thinking to the boundaries of 'computer intelligence', as more extensions of our own technology. But we can perceive that the futures of such futurists are all past, for the future of the future is the present.

### Mental Barriers

As Marshall McLuhan puts it: 'Start with the other man's ignorance. If you wish to acquire his relevant knowledge quickly.' Hitherto, forecasters have failed to take a 'second look' at the origins and limits of current thinking.

Ernest Fenollosa, who spent the beginning of this century in Japan studying its art and literature, was the first to note the basic distinction between occidental and oriental modes of thought. Too far ahead of his time, he could find no publisher for his 'Essay on the Chinese Written Character', which poet Ezra Pound first brought to publication in his book *Reading: In Europe*. If you ask a man to define anything his definition always moves away from the simple things that he knows perfectly well, it recedes into... a region of remoter and progressively remoter abstraction.

'Thus if you ask him what red is, he says it is "color".

'If you ask him what a color is, he tells you it is a vibration or a refraction of light, or a division of the spectrum.

'And if you ask him what vibration is, he tells you it is a mode of energy, or something of that sort, until you arrive at a modality of being, or non-being, or at any rate you get in beyond your depth, and beyond his depth.

But if you ask a Chinese how to define red, Pound continues: 'He puts (for his ancestor put) together the abbreviated pictures of ROSE CHERRY IRON RUST FLAMINGO

'The Chinese 'word' or ideogram for red is based on something everyone KNOWS... Fenollosa was telling how and why a language written in this way simply HAD TO STAY POETIC;... As I have noted elsewhere, Chinese writing is not merely pictorial, it is iconic, ie., a simultaneous multisensory, rather than a sequent logical, representation. The meaning of each written word is established not only in its relation to the totality of Chinese literature but, since every syllable is a word, every word is also a multivalent pun whose meaning is determined by the context of many spoken dialects.

The **synchroic** structure of the Chinese ideogram reinforces the audio-tactile sensory awareness of its users, just as the **diachronic** structure of printed European languages intensifies the visual sensory bias that the Greek phonetic alphabet created. Until the introduction of mass-production technology, Eastern thinking was structured in **acoustic space**. By contrast, until the proliferation of electric media, Western thinking was structured in **visual space**.

Thus Orientals are concerned with corporate or group identity, whereas Occidentals stress private or individual identity. Today, the East is going westward and outward (like the rest of the Third World) while the West is going eastward and inward. For the Oriental, small was beautiful and less was better; while, for the Occidental, big was beautiful and more was better. Now it's vice versa. Many of our most important inventions originated in the East, but Orientals never applied them widely for fear of disturbing their way of life. Today, change itself is our main staple. Technology now aims at **doing more and more with less and less** in what Arnold Toynbee called the process of 'bureaucratization'. As 'software' replaces 'hardware' by design, **thinking becomes doing**. But speed pushed to extreme leads to slowdown -- **doing less and less for more and more** -- payment for pains rather than production.

### Process Pattern Recognition

Today, the ground rules change after every play, and 'hardware' thinking can no longer cope with the 'software' reality. But the old 'software' is structured like 'hardware' in **visual space**, whereas the new reality is structured by the new electric media in **acoustic space**. Languages, cultures, and concepts alike are metaphors that translate one form of being into another. They can also be 'booby traps', if we fail to perceive both the complementarity and the incompleteness of visual and acoustic structures; for these structures characterize Occidental and Oriental languages and cultures, as well as the normal left and right hemisphere brain activities of 'civilized' Western man. Immersed in an environment of electric information travelling at the speed of light, our survival now demands that we replace concepts with percepts in order to recognize the process patterns of this world, directly. For example:

### THE CHIASMUS PATTERN

Exponential growth-curves can always be extrapolated to nonsense, for they are 'figures' without 'grounds'. On natural grounds, any process pushed far enough in quantity, speed, intensity, or scope will either collapse or transform and reverse its effects.

In the 1940's, John Oerry, the first pilot to survive plunging through the sound barrier, learned that he must push the 'psy-etic' forward to pull the nose of his aircraft upward. Today, we are all plunging through 'hardware' barriers into the 'software' of electric media. At the speed of light, visual perspectives are transformed into **acoustic** fields, as the sequent becomes simultaneous. Effects thus merge with causes; history becomes mythic by time compression; and the yes-or-no logic of Aristotle yields to the yes-and-no dialectic of Heraclitus. For who can step into the same space twice, or even once, when 'everything flows'? Today, the old groundrules pushed to extremes have begun to reverse their previous effects. Therefore, plan very carefully and prepare to do the opposite.

### THE CLICHE--ARCHETYPE PATTERN

Every innovation replays some of its older forms, as old trash becomes new treasure. Market-makers are now beginning to recognize that the annual model, once it is established as custom or costume, obsolesces and converts the immediately preceding model into an art form. Prominence is the precursor of obsolescence. If the old car is not junked for conversion into scrap metal and spare parts, it may become a 'jalopy' or plaything, for 'pastimes are past times', as James Joyce recognized. Its components may also revive as sculptural forms or as 'found art'. Kept long enough the old model ultimately becomes a museum piece. All languages are 'museums without walls'. Invention is the mother of necessities, old and new.

### THE RIM-SPIN PATTERN

In the process of innovation, some new 'figure', whether of 'hardware' or 'software', creates a new 'ground' of services and disservices. Normally, the faster process engulfs the slower and erodes it or transforms it into something new. But we may also design innovations to slow down a faster process by resonant coupling with some new slower process; for instance, the kind of growth that is in consonance with human scale. The rim-spin pattern, like a meteorological cyclone, determines this climate of change. For example, the telephone sweeps past the written memo and transforms its function; for the telephone destroys rigid lines of organization in all centralized hierarchies by moving decisions away from 'established channels'. Today, the **glam rim-spin** of information travelling at electric speed has established its own invisible 'ground' that is now eroding boundaries and transforming visible 'figures' everywhere.

We may use the elementary process patterns, (together with the media impact/response inventories previously discussed) in order to expose the main effects of media, new or old, by considering four questions:

- (1) What does it intensify or enhance?
- (2) What does it erode or obsolesce?
- (3) What does it retrieve or revive of similar nature?
- (4) What does it flip into at its extremes?

Answers to these questions will highlight the dynamic 'figure/ground' relationships of any medium, whether 'hardware' or 'software', existing or proposed. For example:

### WRITING IN A PHONETIC ALPHABET

- (1) Enhances private authorship and the individual ego;
- (2) Reduces oral-aural memory;
- (3) Retrieves and revives secret inner life;
- (4) Flips into history as the corporate record of private life.

### THE ELECTRIC MEDIA

- (1) Increase speed of communication to virtual instantaneous and compress the sequent into the simultaneous; and create the new information environment;
- (2) Erode visual and logically connected order;
- (3) Reverse audio-tactile dialogue, revive tribal involvement and the occult;
- (4) Reverse the order of transmission as the 'etherialized' sender gets sent.

### MAN-MADE SATELLITES

- (1) Extend the planet;
- (2) Obsolesce fragmented Nature;
- (3) Retrieve ecology or total existence; and
- (4) Transform nature into art form, globe into theatre, and speculators into actors.

'This method' is not a conceptual formula, but a perceptual approach to understanding the action of any medium whatever. Understanding is never a point-of-view nor a value judgement. Understanding requires simultaneous apprehension of all facets of any situation, both inside and outside, with all our wits and senses. By learning to understand the 'messages' of the media (their material, mental and social effects) we can also learn to counteract the undesired results. For example, we may offset the psychic effects of electric media, during early but not excessive exposure by 'doses' of print media. Censorship of the media programs bears little relation to the effects of the media themselves. However, the prevailing attitude toward censorship (whether main concern is with the program or the medium) serves to indicate the degree of self-awareness achieved by any society.

The problem of understanding the future of media is implicit in the 'Paradox of Communication'. Hitherto, regardless of our intents, we have created an environment in which: 'The rim-spin of the electric world annihilates the very image of oneself. The young are deprived of both identities and goals... the UNPERSON is the inevitable result of improved communication. When all barriers of private consciousness are overcome, the resulting collective form of awareness is tribal dream... The fragility and insecurity of tribal life lead to violence as a quest for identity in pre-literate and post-literate societies alike.' In desperate alliance, 'In desperate alliance, telecommunication systems by matching outputs to inputs, have ignored their effects on the people who use them. Have we become what we behold?

Today, as the ideal of **logical maturity** is achieved by the computer, survival demands the practice of **human maturity**: the ability to savour paradox rather than to eliminate ambiguities. We retrieve the renaissance tradition of paradox. In the words of Rosalie Collier: 'Paradox exists to reject such divisions as those between 'thought' and 'language', between 'thought' and 'feeling', between 'logic' and 'rhetoric', between 'logic', 'rhetoric' and 'poetics', and between all of these and 'experience'. In paradox, form and content, subject and object are collapsed into one, in an ultimate insistence upon the unity of being. Paradox, like myth, telephones and encapsulates timeless human experience. By embracing both horns of a dilemma, paradox leads to discovery.

By pushing his paradigms backward the specialist gets history, and by pushing them forward, science. But by recognizing the process patterns generated by any medium in action, we may push them forward and anticipate their consequences. If we **Take Today** in its own terms, we may thus learn to design new media to achieve desired effects, and **no others**, in a given cultural context. The future of media, therefore, is to have the meaning before the experience. The effects will precede the causes, for thought can travel much further and faster than light!

## THE PSYCHIC AND SOCIAL EFFECTS OF MEDIA

by

Barrington Nevitt

As Robert Benchley put it: 'Before I make my speech, I want to say something.' It is about the pastor and the lady who just loved sermons. Grasping the pastor's sleeve one Sunday morning on the way out of church she burst out: 'Your sermons are just wonderful. They are like water -- to a drowning man.' Not long afterward, unable to contain her enthusiasm, she added: 'Every sermon is better than the next!' I often cite this story because humour hides a hidden ground of grievance. Today, the lecture like the sermon designed as a program for instruction, can hold the attention of an audience only if presented as entertainment. James Joyce recognized that pastimes replay past times. As new media of instruction displace the old lecture they transform it into an art form. Pushed to extreme, monologue retrieves dialogue. I can now anticipate your grievance: that you are being exposed to my monologue!

Living as if 'every moment were the next', as James Joyce perceived, Western man with his private psyche and personal 'goals' is always getting ready to live but never really living. The psychic bias or 'mental set' of Western literature man leads him to assume that all media are neutral. Nevertheless, we all know the differing effects on our audiences of the 'same program' presented face-to-face, on tape, in print, and on radio or TV, for all communication media are barriers to communication! We have had the experience, but have we missed its meaning?

Hilaire Belloc once ironically explained: 'First, I tell them what I am going to tell them. Then I tell them. Then I tell them what I've told them.' That Belloc's irony has been repeated as a formula for organizing oral and written presentations in or academic establishments, reveals much about their hidden cultural bias. Failing to note that constant repetition may numb the audience, they proceed to repeat the 'message' as if their redundancy could repair the damage or mutilation it may have suffered in transit to its destination.

### Communication as Repetition

Today's dominant communication theory is concerned with the design of communication channels for transporting electrical signals. It was initially developed by Bell System engineers for this purpose. In his Introduction to *The Mathematical Theory of Communication* Claude Shannon explains: 'The fundamental problem of communication is that of reproducing at one point either exactly or approximately a message selected at another point. Frequently the messages have meaning; that is they refer to or are correlated with some system of communication, or are themselves titles. These semantic aspects of communication are irrelevant to the engineering problem. The significant aspect is that the actual message is **selected from a set of possible messages**. The system must be designed to operate for each possible selection, not just the one which will actually be chosen since this is unknown at the time of design.' Shannon created a logical paradigm for



machine communication, and his colleague Warren Weaver extended it to analogical communication. The word **communication** will be used here in a very broad sense to include all of the procedures by which one mind my affect another. ... Relative to the broad subject of communication, there seemed to be problems at three levels. Thus it seems reasonable to ask, serially: LEVEL A. How accurately can the symbols of communication be transmitted? (The technical problem.) LEVEL B. How precisely do the transmitted symbols convey the desired meaning? (The semantic problem.) LEVEL C. How effectively does the received meaning affect conduct in the desired way? (The effectiveness problem.)

The mathematical theory of engineering aspects of communication, as developed chiefly by Claude Shannon of the Bell Telephone Laboratories, admittedly applies in the first instance only to problem A, namely, the technical problem of accuracy of transference of various types of signals from sender to receiver. ... the theory of Level A, at least to a significant degree, also a theory of levels B and C. ... The concept of information developed in this theory at first seems disappointing and bizarre -- disappointing because it has nothing to do with meaning, and bizarre because it deals not with a single message but rather with the statistical character of a whole ensemble of messages, bizarre also because in these statistical terms the two words **information** and **uncertainty** find themselves to be partners. ... The concept of the information to be associated with the source leads directly, ... to a study of the statistical structure of language and communication. ... Whereas Shannon had developed a valid theory for **matching** electrical signal outputs to inputs transmitted through channels in mathematically definable communication systems, Weaver assumed that he could apply this theory to human communication. Hilbert, Weaver's assumption has gone almost unchallenged by academic communicators, for it supports their ideal of achieving **logical maturity** by equating 'one word with one meaning'. Meanwhile the computer's two-bit wit has far exceeded in speed and accuracy any conceivable possibility of human logical thinking.

In the Shannon-Weaver theory, all unintended inputs are considered as 'noise' interfering with desired signals; it is a **transposition theory of communication** which ignores the possibility that noise may be the source of new kinds of information, for example, radio-astronomy. This theory relates to 'closed' rather than to 'open' systems -- **matching** what is definable rather than **making** sense of what may be undefinable or unique in human communication. Any telecommunication system knows he can transmit ... MAY DAY to **match** the concept of 'distress', but he cannot transmit it; percept or actual feeling. This is precisely where the Shannon-Weaver communication theory breaks down, for **human communication is by re-presentation, not replica**. And the child's cry, like the poet's 'exact word' can communicate distress to people, as poet Richard Aldington perceived: 'The exact word does not mean the word which exactly describes the object itself. It means the exact word which brings the effect of the word before the reader as it presented itself to the poet's mind at the time of writing the poem.'

To say that the medium **is** the message is a symbolist statement. It is intended to highlight influence of the normally hidden **ground** (or medium) by ignoring the role of the **figure** (or program) as co-maker of the experience (or message). Symbolist art sharpens perception and creates new meanings for ordinary things by putting them in extraordinary situations; for the **meaning** of any figure is determined by its relationship to some **ground**, whether visible or not. Whereas an ordinary wheel on a car goes unnoticed, the same wheel alone in a desert suggests many possibilities.

Pushed to extreme the logic of Weaver's extension of Shannon's communication theory now breaks down and retrieves Cicero's rhetoric. Whereas the symbolist studies his study of communication by seeking causes that will fit his conceptual paradigm, the artist starts with the desired effects and tries to design a program for his medium that will achieve these effects and no others.

#### Communication as Re-presentation

For more than two thousand years rhetoric was the dominant theory of communication in the Western world. Cicero's pattern is evident in European literary classics from the Golden Age of Greece (fourth century B.C.) to the Age of Reason (eighteenth century A.D.). This pattern exhibits the five parts of the word (Latin **verbum** or Greek **logos**):

INVENTIO -- DISCOVERY OR INVENTION.

DISPOSITIO -- arrangement, order, or style;

ELOCUTIO -- adornment or mask;

MEMORIA -- recall, awareness of heritage, and instant accessibility;

ACTIO -- delivery or presentation.

Cicero equated rhetoric with eloquence. From the advent of the Greek sophist, epitomized by Gorgias (the butt of Plato's scorn against 'professors' who received payment for teaching lawyers how to win arguments) until the time of St. Augustine, teachers of rhetoric accumulated catalogues of rhetorical devices for 'moving' audiences. Cicero considered such devices as weapons which could be used for threat and attack or brandished purely for show. But during the decline of the Roman Empire, the 'second sophistic' equated rhetoric with mere verbal virtuosity.

However, it is not how rhetoricians make divisions in theory that now concerns us, but how the resonant interplay of a medium and its program achieves an intended effect with its 'public'. Aristotle and Cicero laid stress upon the differences among audiences as given. Then Gutenberg technology drowned their rhetoric and public alike in printer's ink. Today's adman aims at 'carving out' an audience or public to suit his purpose with given communication media. But what has television done to print? Today's rhetoric is a body of knowledge about the rise and fall of slogans, clichés, and current figures of folk awareness and how they affect audiences of different media. It has become propaganda -- a total culture in action.

Harold Innis was the first to show that all human artifacts are communication media whether intended or not. And E. H. Gombrich has noted: 'What is called "Synesthesia", the splicing over of impressions from one sense modality to another, is a fact to which all languages testify. They work both ways -- from sight to sound and from sound to sight. We speak of loud colours or of bright sounds, and everyone knows what we mean -- there is touch in such terms as 'velvety' voice and 'a cold light', taste with 'sweet harmonies' of colors and sounds, and so on through countless permutations. The human psyche responds to the **medium** as much as the **program of the medium**, and the medium is never neutral as Marshall McLuhan has amply demonstrated in his classic **Understanding Media**. By contrast, at the beginning of this century, academic psychologists considered 'synesthesia' to be a species of mental aberration that failed to reflect reality. Today psychiatrists are in similar doubt regarding the nature of schizophrenia.

Since the beginning of the 1970's McLuhan and I have been proposing a **transformation** approach to human communication. Every new **medium**, whether of 'hardware' or 'software', reshapes

our psychic lives and transforms our social relations. This process operates subliminally upon the human users of the medium who are its **content**. The **consciously contrived program** or **intent** is another medium. For example, old movies or plays or current events are media that program or modulate the television medium. The program attracts attention but is incidental to the **message** which is always the totality of material, mental and social effects, whether intended or not. And the **meaning** of anything is not merely its dictionary definition but what it does as a **figure** in its context or **ground**. Each participant in the communication process **makes sense** or meaning of the entire experience in relation to his own 'mental set' or psychic bias. Media are metaphors (from Greek **metaphora**: to carry across) that change one kind of being into another. All languages and cultures are media that transform perception and make different worlds out of existence. And percepts always precede concepts which are convenient packages of percepts of repeated past experience. But concepts, like clichés, are useful tools if we recognize that they are culturally determined.

Jacques Lusseyran, who was accidentally blinded as a child, pours scorn upon those who insist upon 'ocular proof' and 'scientific objectivity' while ignoring acoustic awareness. 'As then I came upon the myth of objectivity in certain modern thinkers, it made me angry. So there was only one world for these people, the same for everyone. And all the other worlds were to be counted as illusions left over from the past. Or why not call them by their name -- hallucinations? I had to learn to my cost how wrong they were.'

From my own experience I knew very well that it was enough to take from a man a memory here, an association there, to deprive him of hearing or sight, for the world to undergo an immediate transformation, and for another world, entirely different but entirely coherent, to be born. Another world? Not really. The same world rather, but seen from another angle and through entirely new measures. When this happened, all the hierarchies that made the objective were turned upside down, scattered to the four winds, not even like theories but like whims.

Scientific objectivity, the separation of subject and object, -- what James Joyce called 'the royal divorce of thought and feeling' -- is achieved only in short spurts by specialists who suppress all but the visual sense. Human understanding, on the other hand, comes in short bursts of making sense with all the senses. Truth is not something we **match**, it is not a label; it is something we **make** in a continuing attempt to reshape the world, as that world reshapes us.

While professional communicators have been studying the effects of violence on the media, we have been studying the violence of the media. One approach is to examine the social and psychic effects following the introduction of a new medium, the other is to observe what happens when the medium is disabled, for example, by technical breakdown or strike action. McLuhan's work abounds with examples, and I have discussed some of these in my essay, 'Communicating with People Through Media.'

The Greek phonetic alphabet was the first to have neither acoustic nor visual semantic meaning for its users. About twenty-five hundred years ago, the discipline of the Greek alphabet began to imitate the **new visual order** upon the 'buzzing confusion' of the old aural-tactile world. Literate Greeks invented Nature. And literate Western culture, which descended from Greece, created the psychic detachment -- the repeatable 'second look' that produced Western philosophy, science and industry. Gutenberg vastly intensified this process and led to the Age of Reason. Then Adam Smith and the classical economists equated the market with nature itself. Every value was for exchange and every soul had its price. Western civilization substituted the eye for the ear and reduced all order to visual order -- Charlie Chaplin's **Modern Times**. Lynn White Jr. has also shown how the stirrup, imported from Asia, created the feudal system in Europe.

#### Cultural Conflict and Complementarity

VISUAL SPACE is both the hidden assumption and the natural habitat of civilized Western man. It also characterizes the normally dominant pattern of the left-hemisphere activities of his brain. It imposes a visual framework of separate centers with fixed boundaries, clear perspectives, and private points of view upon his universe. Visual space structure either contains or excludes definable components or specific properties. It demands **Yes** or **No** matching of definable categories. It is the basis of all **premises** by reducing diversity and uniqueness to the uniformity of common denominators. It transforms 'magic' into science or 'reverse magic' in visual space everything is **logically connected**, and **sequentially ordered** in its proper time and place. It is the space of Euclid, Descartes, and Newton. It is the mind's EYE.

ACOUSTIC SPACE, on the other hand, is the natural habitat of pre-literate and post-literate man. It characterizes the normally dominant pattern of the right hemisphere of the human brain.

Acoustic space imposes a structure having centers everywhere with boundaries nowhere. It is totally involving with **simultaneous harmonies** in **analogical relations** and **groupings** and connections not perspectives nor private points of view, but only intonations between resonant processes that interpenetrate. It is the space of poetic 'auditory imagination'. It is the mind's EAR.

Visual and acoustic structures are incompatible or incommensurable because the analogical simultaneities of acoustic space cannot be reduced to the logical sequences of visual space. They are complementary, like the brain's two hemispheres, because natural phenomena exhibit both visual and acoustic space structures ecologically.

As communication approaches the speed of light via electric media, **WE are there** and **YOU are here** instantaneously, as disconcerting minds. We have had the experience but are still missing its meaning. The old ground rules of logical sequential action in visual space structure break down. In the new electric information environment the sequent is compressed into the simultaneous, and the visual structure becomes acoustic. Recognizing the process patterns of the new situation demands awareness of the influence of visual and acoustic structural bias in our own thinking. Whereas Western cultures are biased in favor of visual modes of thinking, Eastern cultures are still largely dominated by acoustically structured thinking. These differences are not innate but are the unforeseen result of differing technological development, initially in the technology of writing. Now the East is being Westernized just as the West is being Easternized, unintentionally by their latest technologies. But the East remains more in tune with electric times.

Logical maturity pushed to extreme by computer technology now retrieves **human maturity**, the ability to savour the paradoxes of living rather than merely eliminating its ambiguities. We retrieve face-to-face communication for dialogue that explores everybody's ignorance in order to create new knowledge, not merely for argument that shows off old expert knowledge. Such communication involves using all our wits and senses not merely logically, but analogically, and ecologically. Only by learning to anticipate the effects of media can we learn to share what is new and unique among us through the 'miracle' of communication. We can now foresee that the 'values' of disconcerting electric media are beyond quantification, for they are related to a boundless acoustic space that reverberates eternally -- beyond sight, but not beyond vision.

Super 8 movies have come a long way since the days when Kodak invited us to capture the 'good times' in a miniature film format made for backyard epics and living room premieres. This weekend at Harbourfront, the third annual Super 8 Festival proved that this film medium has graduated from recording birthday parties and Christmas mornings and is now capable of interpreting the world in a unique form of self-expression. The stars of the Super 8 home movies have traded in Dad's old Brownie camera for more sophisticated toys and are providing our visually oriented society with the most personal statements possible in cinema. This characteristic was both highlighted and masked in the films at the festival.

The entries were categorized under the headings of fact/documentary, fiction/narrative and art/experimental. For those hearty enough to endure, the three day festival screened over four hours of films from around the world ran workshops and seminars on aspects of filmmaking that are unique to Super 8. Added to the festival for the first time this year were cash awards and prizes that added excitement and competition. All the films shown over the weekend were preselected by a panel of judges and classified as award screening, jury recognition and general screening.

The position of the Super 8 filmmaker in society was one of the themes of the weekend and although the purpose of the festival was to promote this medium and give it public exposure, there was at times a sense of pessimism towards its application outside of the festival world. In some ways the plight of the Super 8 filmmaker in society is not unlike the present state of the Canadian feature film industry. A lack of funding, distribution problems and public apathy are characteristic of both genres. Where the Canadian film industry is hampered by American cultural imperialism, the independent Super 8 filmmaker is faced with the public's preconception of the limitations of this medium. One of the objectives of the festival was to dispel these myths and console the latent inferiority complexes of the filmmakers through group awareness sessions (workshops) and mass exposure to examples of the possibilities inherent in the medium.

In South America and Third World countries, Super 8 is the only economically feasible means of recording motion pictures and it has developed with high standards. The festival screened a large number of foreign films including a feature film from Venezuela. The potential of the medium to promote propagandist messages was discussed at one seminar on the Super 8 documentary in China. The international flavour of the festival was extended with representative films from Africa, the Caribbean and Europe.

I spent most of my time at the general screenings, wanting to see what other local filmmakers were producing. This year however, I was disappointed to see a shortage of innovative films geared towards providing the viewer with a distinctive Super 8 interpretation of the world. This is a personal priority and it is one that is reflected by subject matter and stylization in the films. Many of the films this year, and especially those in the fact/documentary group, attempted to produce slick films that were ready for the evening news. While the achievement of high technical quality is, without a doubt, a commendable feat in Super 8, the inherent limitations, I feel allow the filmmaker to explore topics that can be seen as exclusive Super 8 material. Without being poor technically, the Super 8 medium can recognize the unchangeable variables of production and integrate this with subjects to create a distinctive Super 8 genre.

One such film at the festival was **Nite-Lite Zone**. This three minute jewel used stop-action photography (creating movement out of inanimate objects) and familiar characters -- Barbie and Ken dolls -- to tell a story of suppression and romance. Ken receives a note from Barbie asking him to come over and play at her house. Ken's master, a ten-year old tyrant spots Ken's advance towards the door so Ken pulls a gun and then a knife on his master. Still not allowing Ken to leave the house, the boy has a change of heart and gives Ken a glass of beer and notices the letter. Reading it through a magnifying glass, he becomes sympathetic to his love smitten doll and allows Ken to go out. In a state of jubilation, Ken runs up the stairs and out the door only to meet a dog on the rain washed street and be consumed right there on the spot.

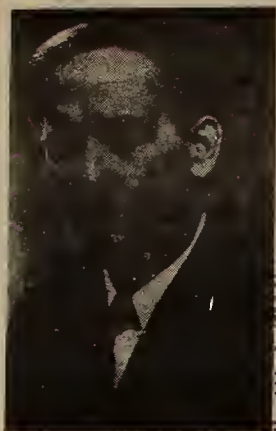
This film is simply constructed (although time consuming) and represents a structural composition that places it above those aimless wandering family movies we all know about. Although not perfect in its technical aspects (the film did not even have a soundtrack) I feel the unpretentious and straight forward approach taken in this filmmaker exemplifies a use of Super 8 that is unique and true to its medium.

Another example of this style was a slightly more ambitious film, entitled **Nestlequake**. This twenty three minute run parodies the Hollywood disaster film **Earthquake**. The location is Montreal and the plot is sufficiently developed before doom strikes so that we are involved and moved when we see the protagonist engulfed by Earth's irrational and insatiable act. The effects are achieved in a way that would be used in cheap sensationalist feature films but are perfectly acceptable (and believable) in the Super 8 context. Rapidly vibrating camera work and close-ups of panic stricken faces set the mood. A jiggling shot of an ordinary crack in the road is used to surprising effect in evoking the sense of the quake. The filmmaker even included the odd doll and Corgi toy track falling off of bridges to parody the models used in the B Grade features. Because of its limitations in creating a verisimilitude, this film has come up with some surprising innovations that are very funny and provide us with a distinct Super 8 point of view.

The art/experimental category had some creative films that made both a statement and kept the content within what I'm calling the distinctive Super 8 interpretation. **Pushbutton Farm** was a three minute exercise that explored the theme of the 'pushbutton' name being played on (its like a piano only with four keys which when depressed make animal noises) and creating by the end a very disturbing sound. Its cathartic moment comes when the player kicks the toy. A film which perhaps best acknowledges the fact that it is Super 8 is the award-winning **Lensound**. In this New York production, the filmmaker simply shot a nondescript street scene and banged the camera's microphone against the lens for the film's six minute duration. The rhythms produced were similar to those of **pushbutton Farm** and the consistent rhythmic patterns reduced to their base components -- sound and sight.

The festival at Harbourfront demonstrated that Super 8 films are being made in the world today that reflect individual perceptions and experiences. The individuality of this medium restricts a commercial basis in a time of highly centralized cultural production and leaves the filmmaker to his own financing. The former problem is being broken down by festivals such as this one and with technological advancements. Super 8 is overcoming many of its basic limitations. In recent years in North America as a viable means to produce a personal statement or view of the world whose value lies in a recognition of the medium and a distinctive alternative subject matter that can only be expressed in Super 8. The slogan for the festival is 'Imagine': I couldn't agree more with the idea but this year most of the filmmakers imagined themselves to be working in 16mm and not imagining the creative possibilities of Super 8 as such.





Harold Innis 1884-1952

## THE IDEA FILE

As the title suggests, Harold Innis kept a card file in two shoe boxes. The file was cross-indexed and contained ideas, notes on reading, and remarks on anything and everything. As Innis reached the mid-years of life, he was cut short by cancer (1952); at that time he was most interested in communication — the history and impact of the media on us.

I have chosen quotes from the idea file, randomly, as I browsed through it; verbatim as Innis wrote them down when reading or contemplating.

At present, the idea file is a loose manuscript (alphabetically arranged by topic) of 350 pages, copies are available in the U of T Archives and in the Innis College Reading Room.

ELI MARCUS

Talkies destroyed comedy — characterization of silent film — former unable to develop comedy — See *Life*, Sept. 5, 1949.

ASSOCIATED PRESS — 'Freedom of the press from government interference under the first amendment does not sanction repression of that freedom by private interests. Surely a command that the government itself shall not impede the free flow of ideas does not afford non-governmental combinations a refuge if they impose restraints upon that constitutionally guaranteed freedom.' (Justice Black 326 U.S. 20 U.S. vs. Associated Press.)

POLICEMEN — Once a policeman — never a gentleman — saying in England — habit of looking into other peoples affairs difficult to overcome.

PROGRESS — 'Much of what is called progress has lain in the discovery of substitutes.'

Progress — that kind of improvement that can be measured in statistics (Mallock).

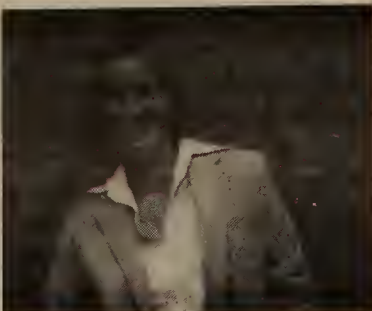
Linking of goods to communication i.e. advertisements lead to banning of films from U.S. because they advertise European goods.

Greek — virtue is knowledge. Hebrew — knowledge is crime — latter reflects monopoly of prophets rather than scribes — attack on scribes and monopoly of knowledge held by Babylonian and Egyptian scribes — Greeks not in rebellion against scribes — found it unnecessary to emphasize prophets but developed emphasis on dialogue and scepticism — virtue — knowledge that we know nothing. Constant danger of building up of monopoly of knowledge in terms of material — manuscripts, books, libraries — leading to revolt on fringes of new techniques — fanaticism of ignorance waged against fanaticism of knowledge.

Movies — possibility of dividing time giving story from different angles or from viewpoint of different people — speeding up of slowing down. American movies emphasize violence — the hero slugging the villain and deteriorating whole atmosphere of stage — incidents which could not happen on stage and possibly with difficulty in English or continental movies — recognition of violence as basis of justice.

Canada changed from nation to colony to nation — King found Canada a nation and left it a colony in relation to U.S. — particularly as a result of radio.

Canadian papers disregard item which might be regarded as news until picked up by American medium. Time carried article on Brebner report — immediately Canadian papers picked it up.



Hello.

As you might already know, I'm Kathleen Crook, your new I.C.S.S. President for the upcoming year. Despite the lack of elections, somewhat of a disappointment, I'm sure that we have a terrific Executive. The Executive is energetic and the youngest we've had in years. There are many new faces, my own included.

For the first time in many years, we have several Vlad people seriously involved with the I.C.S.S. Executive and on the College council. Next year, I'll be working hard to get even more Vlad residents involved.

The upcoming year will be busy. We will have a new Principal, and both a new College constitution and a new student constitution. This coming fall there will be a referendum to approve this constitution which we have been working on this past year. As always, the first big event of the upcoming school year is Orientation. Hopefully, as many of you as possible will choose to get involved so we can make this the best year ever!

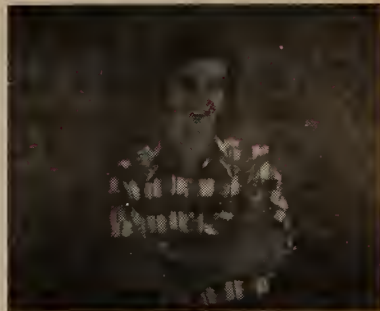
This past year, I've been involved in many areas of the College. I am a member of the College Council and sit on two sub-committees. I was Chairperson of the I.C.S.S. Constitution Committee, a project which I'll continue to work on this summer in preparation for the fall. On the lighter side, I played on several of the Women's sports teams, was an enthusiastic nummie and a faithful partygoer. I'm looking forward to meeting as many of you as possible in the upcoming year, which I hope will be one of the best ever.

Sincerely,  
Kathleen



### Sandy Tser Platform Statement

The position of Treasurer of the Innis College Student Society, on its most visible level, is one which allocates monies received from students, in the form of student fees, to areas that will benefit the students. This takes the form of clubs, parties, athletic teams and the subsidizing of special events such as the Innis Ski Day, the Innis Informal Formal, and the Pinball Tournament. In this capacity, I am well qualified for the job of Treasurer of the I.C.S.S. My experience has not been through theoretical applications but by practical experience as a property manager for two apartment buildings in the Toronto area for the past 5 years. My responsibilities include book-keeping, issuing cheques, and making decisions that affect the



Your Incoming I.C.S.S. executive is an enthusiastic one and we hope that, with your help, we will be able to operate smoothly and efficiently and in the best interests of all Innis students. The I.C.S.S. is your student society and the executive exists to do what you want us to do — we need your input on a whole range of concerns.

We will be dealing with issues ranging from the question of what beer to serve at parties to student reaction to changes in U. of T. policies.

Perhaps the most important concern facing the new executive is the student society constitution and by-laws which we have been working on for several months now. Once finalized over the summer, they will be presented to the student body early next fall. It is important that all students are well informed about the new constitution and that will be a primary task in the next school year.

Both as a member of Council and of various college and student committees, I think that I have a good grasp of the workings of the college and of the I.C.S.S. and I know that the other executive and I will make a good team to work for you.

Roddy Macdonald

April 3, 1979

welfare of my tenants such as hiring and firing, re-negotiation of service contracts and maintenance. It is because of this job that I feel that I can become the Treasurer of the I.C.S.S. with confidence. I am well acquainted with the duties and responsibilities of such a position.

But being Treasurer is much more. The Treasurer is an *ex-officio* member of the Innis College Council and therefore, has political responsibilities as well. My involvement in this facet of the college has been as a member of Council and the Admissions & Awards Committee. As well, my position as Communications Director of the I.C.S.S. has given me experience for working within the I.C.S.S. Executive Committee. The encouragement I have received from this year's President, Jim Pentum and next year's President, Kathleen Crook has made me know that I can work well alongside the rest of the members of next year's I.C.S.S. Executive Committee. I know that we can have a consolidated and smooth running I.C.S.S. in the coming year.

Sandy Tser  
Communications Director, ICSS 1978-79

## AND VIEWS

L.A., whose season can best be described as half-baked. N.Y. in two.

Pittsburg shall take out Buffalo in two straight. (suck on that, Ted Darling!) The Sabres are renowned chokers and this pattern will continue this time 'round. The Penguins on the other hand, have no stars but work better as a team, and this will stand them in good stead in a short series. Besides, I like Buffalo about as much as I appreciate brain aneurysms.

Last and by all means least, one finds Philadelphia versus the Vancouver Canucks. Only Colorado scored fewer goals than Vancouver, and even though Bernie Parent is already lining up for Keith Richard tickets, the Philly goadlenders should have little trouble in stoning the Canucks.

Following through with the above logic, the second round match-ups are: New York Islanders-Chicago (don't laugh now), Montreal-Pittsburg, Boston-Atlanta and Philadelphia-Rangers. Chicago would do well not to show up to any games in their series. The Islanders in four. Montreal will take Pittsburg alive in four, maybe five. Atlanta will upset the Bruins in six games. Boston has shown little over the last month while the Flames seem to be coming on. Also for the Bruins there is an injury question with Brad Park and Rick Middleton. The Flyers-Rangers series is the toughest to pick. Only four points separated the two teams at season's end, and one might expect this series to go the full seven games. I like the Rangers in this, but what do I know?

Final four; Islanders-Flames, Habs-Rangers. Islanders in six, Habs in five. The climax (I almost made it that time Ken, honest), ——— in at least ——— games. Place your bets.

Nummie Nooze - The annual Nummies game was played sometime before this article was written. For all those who care the final score was Girls 5, Nummies 3. In my many years at the College I have witnessed a number of these events. This year's game, while

## HOCKEY NEWS

### ORPHUST. PUCKSUCKER III

Spring! 'Tis the time of year when exams hit, elections are called (at last), and a young man's thoughts turn to lust. It is also the season when the hockey barons inflict the indignity of puck 'til June. This article has been delayed until regular season has ended (really Carl, that's the reason) so your faithful and witless reporter could talk of the playoff match-up intelligently. By the time this issue of the Herald gets into your sweaty little palms, much of the play-offs might be over. Regardless of this, for your amusement, I present to you the N.H.L.'s 'second season', the 'whole new ball-game', the 'when the going gets tough, see me later time, the PLAY-OFFS.

The series of most interest to Hogtowners matches the Leafs against Rott's Butler's boys, the Atlanta Flames. My heart says Roger's lads can do it, but my mind is in Georgia. The Flames inhabit the best division in the league (can you imagine how the Leafs would have done if they had to play the Islanders, Flyers and Rangers eight times a year?) and have recently strengthened their defence via Chicago's lunacy. It will however take three games.

Another series has the above-mentioned New York Rangers facing the Los Angeles Kings. The Rangers shouldn't need the injured Ulf Nilsson to get past



# The INNIS HERALD

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"Finally we must keep in mind the limited role of Universities and recall the comment that 'the whole external history of science is a history of the resistance of academies and Universities to the progress of knowledge'."

— Harold Innis



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## robot head again?

Speaking of getting ahead, there was a Harrisburg resident who by the time he got to Phoenix (Maine) was a head on a Honda. Hairless and having a glow on but feeling no pain. There is so much to learn isn't there?

And nothing much changes at Innis except principals. The heat will be turned off in April to begin again the endless busy repairs to Jack Diamond's Drywall Palace. But that is only part of the annual spring festival here. They might even get around to putting back the curtains in the Heard office that fell down (like they did last year) in a recent rainstorm. Screws, it seems fall out of the drywall when it gets wet, especially if the screws were put in up side down. And beige latex just doesn't seem to stop water seeping through the wall. We are not complaining. The U. of T. is really conscientious about restoring three year old buildings. And we are in complete agreement with the university on this policy. Three year old buildings should be restored and maintained to be used and appreciated by the next generation. At any cost! After all, Innis now stands on what was once an historic site. We should protect it.

Also, we have the best view of the Robarts library on campus. Innisites should be proud. They should be

but they are not. I wonder why? Perhaps a little tourism promotion this summer would help bring the wonderful advantages of our location to the attention of everyone. The view of the Robarts from the Innis library is probably the best there is, to say nothing of the view from the Harold Innis study, or from the lounge, or the galleries, or the pub 'no smoking' section, or the back room, the pins room, or west offices—oh I could go on. We don't realize our advantages.

The glorious, twenty story hermetically sealed Robarts throws such pleasant cooling shade and gentle breezes on Innis in the hot months (cold months too) - perfect for visitors. It almost seems to blot out the sun completely (but that's not true, the sun has to be somewhere).

It makes the north side of Sussex seem like a tree lined shady lane. Oh those lucky summer students! I think there is a tree on Sussex, no, there are two! Oh, I don't know. But I do know we don't know how lucky we are. And when at least once a month those physical plant gents start up the Robarts emergency diesel generator, well you can just imagine grandpa starting up the tractor to go plow the back forty. And the neighbourhood air fills with such an exotic fragrance - just picture yourself at the bus station going on

some wonderful trip. And don't forget the Robarts air conditioner (it's that green slime infested three storey windowless structure two blocks away at Spadina and Sussex) which can and usually does break down every year. Then the whole street gets torn up with huge wonderful machines to open the pipes and it just looks for all the world like a quaint dusty country road. Then of course there is the repaving to look forward to. And those modern, silent garbage trucks, vans and tractors that service the Robarts - construction or no - so efficient and quiet.

Ah, the Robarts the pride of the university and right on our doorstep and hardly a stones (so to speak) throw from the new giant athletic complex, another wonderful major achievement of U. of T. far thinking planners.

When in the field of human community was so much owed by so many to so few? Thank you U. of T. planners. By the way, what's next? More of the same we hope. Keep up the excellent work.

Now to compliment the Innis north skyline, we have the beautiful Senator David Croll Senior Citizen apartments...



### To Whom It May Concern:

It is interesting to note as this school year winds down, that political intrigue within the Innis College Student Society executive is only beginning. In some ways it is refreshing, one might say even encouraging, that the lethargic political carcass that the students elected last spring is finally showing some signs of life. Unfortunately, it is too late to salvage much of the damage done by the months of previous inactivity. The present college government has failed to motivate either itself or the student body, and as a result has contributed to the growing apathy among students. The main reason for this failure was the lack of effective leadership on the part of the President and the irresponsible activities of the other members of the executive. In the early part of the year, the executive was twice shaken by the resignations of the Vice-President, a situation that only recently has been remedied. Vacillation of this nature at the top of the government harmed its credibility with the student population, and each successive election in the winter and spring showed a decrease in voter turn out.

As the year wore on, one witnessed the increased tendency towards cliquishness on the part of the executive, and this too created a gulf between the students and their elected representatives. The evidence of this can be found in the fact that the three top positions of the I.C.S.S. for 1979-80, (President, Vice-President, and Treasurer) were filled by acclamation.

Another area in which the college politics must be criticized, was their approach to the college administration. The present executive, while developing the necessary communication between administration and student, became too closely connected with the

former, often at the expense of the latter. The objectives of the administration do not necessarily complement student interests. A discreet distance must be kept at all times between the elected government and the college functionaries if the student's position is to be adequately represented and safeguarded. This view might merely be seen as an example of the 'radicalism' of the 'Old Innis', but this would be an unjust simplification. It has been said that the 'era of confrontation' in student politics is over, and that the present student population is more concerned with getting a degree than with political issues and principles. To a great extent this is true, (although to the best of my recollection, the attainment of one's degree was always of great importance to a student) but in light of the ineffectiveness of present student governments (the I.C.S.S. is by no means the only example) one must assess their role in contributing to student depoliticization. Indeed, is the 'era of confrontation' really over? Have the political objectives of students been satiated to such a degree as to make further advances undesirable? Has student apathy progressed to such an extent as to allow our elected representatives to abandon principles won with greatest difficulty by our predecessors?

Feb. 23, 1979

To the Editor of the New York Times.

The New York Times reported February 21 that the Parti Quebecois proposals for sovereignty have made headway among Quebec voters. A recent poll indicated that 46 per cent of the electorate was prepared to vote yes and 39 per cent no in a referendum. The question remains, just what is the question? The Parti Quebecois recognize that a straight forward proposition 'Do you or do you not want to separate' would be formidably rejected. Since the separatists came to power in November, 1976 the polls have shown that only 15 per cent of the Quebec populace favour an incisive secession. In making their separatist proposition more palatable the Parti Quebecois are preparing a smokescreen. The referendum to be given late this year or early in 1980 will offer a vague, rather abstract question, seeking a mandate to negotiate a 'sovereignty association'.

No wonder an impressive 46 per cent of the electorate are prepared to vote yes. This watered down proposal is much like asking Quebecers if they like maple syrup.

With Kind Regards,

Eric M. Rober

A Canadian Graduate student of Political Science at Brown University.



Mark Weisdorf says that student/staff parity is now a certainty on the college's component of the Search Committee for a new Principal

having the necessary contingent of madmen, drunkards and incestuous brother-sister relationships, nevertheless got quite out of hand. The way that this game is usually handled is for the first half-hour, the hockey has some semblance of order in it, and after that craziness takes over. However, when you start out making asses of yourselves, where do you go from there? A number of disgruntled players that I spoke with, expressed feelings ranging from boredom to a genuine fear of injury. From the stands the game was tedious and disjointed. Much of the blame for this shoddy display falls on the shoulders of the referee, who was looped out of his mind. (Sorry Al, you know its true.) Oh well, there's always next year.

The Innis Herald has been a part of college life for as long as I've been a student. Lately the paper has fallen on hard times, primarily due to the lack of student support in the form of contributions. It is my sincere hope that next year sees a revival of interest in the Herald, and Innis' social activities in general. Much of the university experience lies outside the classroom, so take the time to find out about and get involved in the other activities that your fees pay for. This newspaper can be an excellent forum for artistic and even political expression, but only if there is student input. As a final note, I address myself to those students entering Innis in September '79. Explore the college and find your place on it, whether it be in student government, athletics or club activities. Some of the very best ideas come from students entering the university atmosphere for the first time. If you take the trouble to get involved I guarantee that you will find it a rewarding experience. Good luck with your studies. Have a good summer.



## Zaire

Since last May rebels based in Angola have killed about 1000.

## Lebanon

30,000 Syrian troops can't keep the peace in this continuation of civil war.

## Iran

The Ayatollah has set up an Islamic State and ousted the Shah. Over 3000 killed.

## Malaysia

The Communists have made a comeback since 1975 with bases in Thailand.

## Thailand

Thai Communists have the northeast while Malaysian Communists hold the south.

## Ethiopia

The Somali guerrillas have been driven out of Eastern Ethiopia but still fight on.

## Guatemala

2000 die each year in battles between the government and rural Marxists, urban guerrillas and right-wing death squads.

## El Salvador

Battles continue between the left, the right and the government.

## Nicaragua

The war between the Somoza family and the left continues: 8000 dead.

## Columbia

Five guerrilla groups roam the countryside more interested in banditry than ideology.

## Northern Ireland

## Spain

With 40 dead since October, Basque terrorists continue their freedom fight.

## Rhodesia

More than 6000 have died this year as the six-year battle between blacks and whites steps up.

## Chad

Muslim rebels backed by Libya have control of the north of Chad.

## India

In the northeast, the Mizos and Nagas want to separate. About 14,000 have been killed.

## China

China has invaded Viet Nam in what seems to be an on going and escalating conflict.

## Turkey

A student civil war with 60 dead to date, most of them university students.

## Iraq

Kurdish rebels are fighting not only Iraqis but also among themselves.

## Sahara

Morocco and Algeria may go to war over guerrilla actions in the Spanish Sahara.

## Tanzania-Uganda

Idi Amin abandoned a border war but Tanzania didn't.

## Viet Nam-Cambodia

14 Vietnamese divisions are at the border and 20,000 troops fight inside Cambodia.

## Argentina-Chile

A guerrilla war is brewing over control over three islands near Tierra del Fuego.

## Canada-Quebec-Alberta-BC

There are more than 70 wars ongoing on this planet right now!  
is now the time for

# Harold Innis Studies Program ?